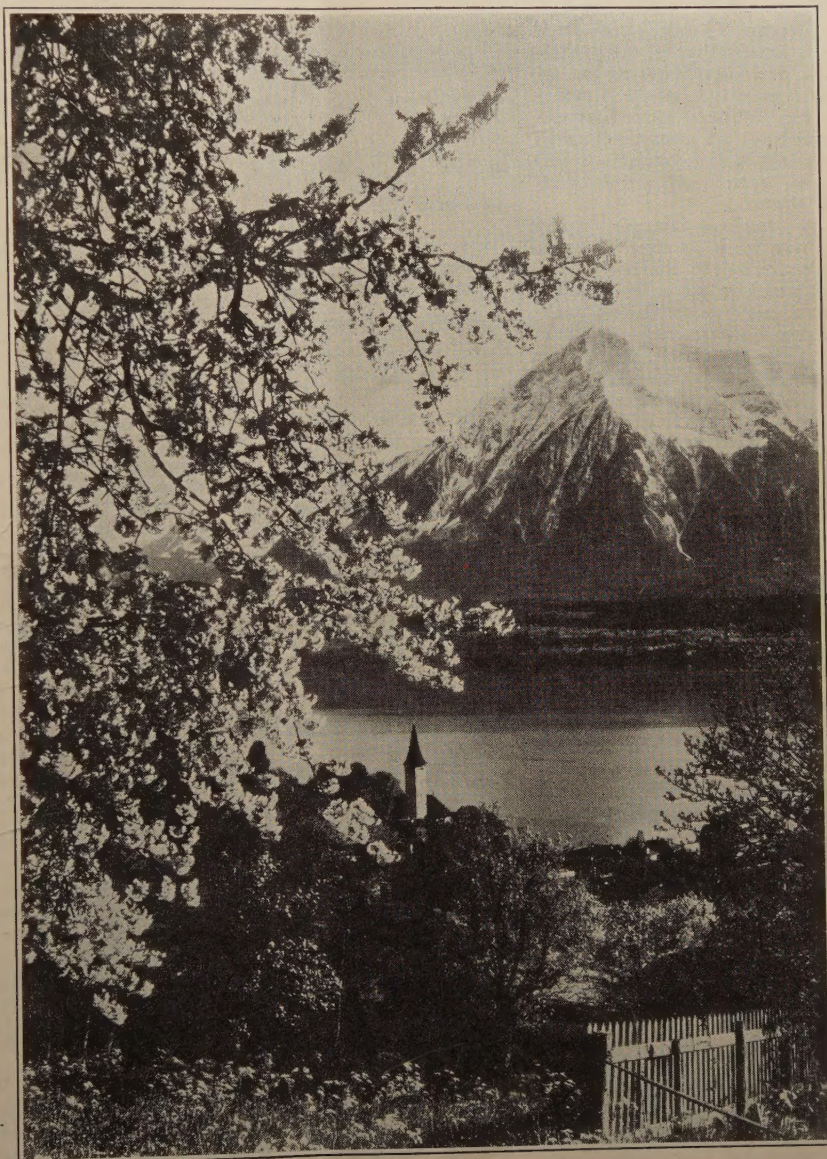
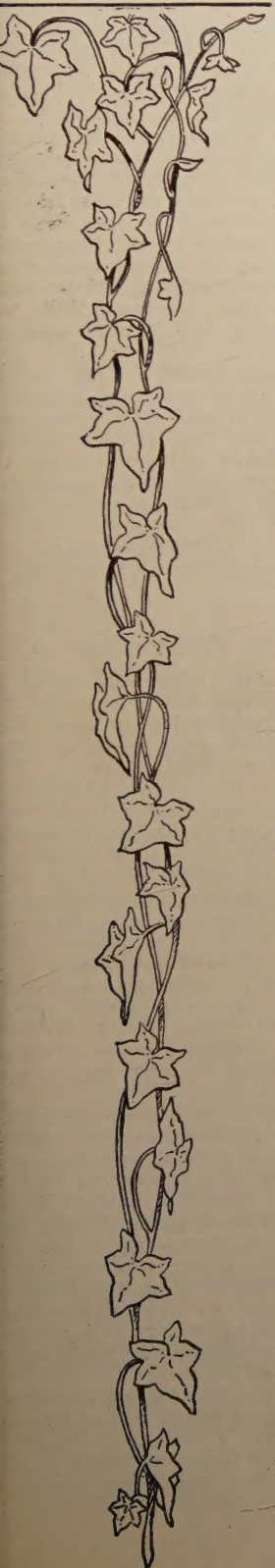


March 29, 1939



The Living Church

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THE COMING OF SPRING

Snow on the mountain and cherry blossoms in the valley join to form a striking setting for this village church at Hilterfingen on the lake of Thun, Switzerland.
(Arthur Baur photo.)

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Missionary Shortage Fund

TO THE EDITOR: May I use your columns to express some opinions and one conviction about the \$300,000 shortage in missionary funds?

(1) It is a small amount of money as the world deals in money. There are probably 10 or a dozen men in the Church who could write it off and not miss it as much as I should \$5.00.

(2) It has been impressed on my mind that we spend far too large a proportion of missionary money on what might be called civic institutions. If cuts must be made, cut here drastically, and increase all that is possible in the essential work of the Church, the preaching of the word and administering of the sacraments. This is much less costly in money but in the long run infinitely more precious.

(3) Let our chief pastors administer godly discipline by refusing to visit parishes which year by year to all intents and purposes refuse to do their share.

(4) Only by the work of intercession can this or any Christian work be done. There is a call for money but no call to intercede unless it's in small print. I wonder how many bishops and priests spend as much as a quarter of an hour a day in intercession. And how many of the lay folk? Of course God is not constrained to save by many or by few.

I think our people have neither been taught nor urged to share in this our Lord's continuing work. "He ever liveth to make intercession for us." Because of this ignorance and this failure in action both priests and people think of missions in place terms of China or our own West, anywhere save in their own souls and in the soul of the next-door neighbor and in their villages and towns. The enemies of Christ are reviled and condemned, but so far I've seen no suggestion that we pray for the conversion of Adolf Hitler. This fact alone leads me to believe that we don't pray in our Lord, for it is certain He does not leave him out of His intercession now any more than He failed to intercede for His crucifiers on earth. The conversion of the soul of Adolf Hitler or any other soul is the missionary job. Money won't do it. Only prayer of intercession can or will convert souls.

Let our fathers in God, their priests, and their people join with our Lord in His intercession for five minutes a day for the converting of souls, their own first, then their family's, and their neighbor's, and so the whole world, and what money God wills shall be had. Beyond that who knows the blessing which God would pour upon us!

(Rev.) TRUMAN HEMINWAY.

Rutland County, Vt.

TO THE EDITOR: Because I live in Harlem and serve a large Colored congregation, I think in terms of my community. Thus your issue of March 1st, page 262, column 1, disturbed me so much that I journeyed down to "281" to learn first hand what it was all about.

My interview with William Lee Richards, director of the Bureau of Parochial Aid, the National Council, was most helpful. With his permission I am handing on to the readers of THE LIVING CHURCH the major portion of a letter he mailed to me the same evening:

"Again I wish to express my sincere gratitude to you for coming to the office and questioning me regarding the cuts which may

have to be made in the missionary work of the Church which is now being carried on in aided dioceses. The purpose of this letter is to clarify and define my reply to you.

"I think you will see that the bishops of aided dioceses are not discriminating in any way and that cuts in Negro work mentioned in THE LIVING CHURCH are instituted by the fact that the only National Council appropriation to such aided dioceses is for Negro work.

"I list below the appropriations made to dioceses in which Negro work is being carried on in whole or in part by the National Council:

Diocese	Appropriation	Prospective Cut.
Arkansas	{White work \$ 400}	
	{Negro " 1,853}	\$ 567
East Carolina	{Negro " 2,509}	814
Florida	{Negro " 1,861}	344
Georgia	{Negro " 1,694}	513
	{White " 1,130}	
Kansas	{Negro " 805}	358
	{White " 4,581}	
Lexington	{Negro " 455}	1,081
	{White " 894}	
Mississippi	{Negro " 2,100}	554
South Carolina	{Negro " 2,144}	830
South Florida	{Negro " 4,769}	882
	{White " 1,600}	
Springfield	{Negro " 520}	392
Upper S. Carolina	{Negro " 432}	80
W. North Carolina	{White " 5,843}	
	{Negro " 133}	1,955

"In no missionary districts do we make specific appropriations for Colored work. Whatever Colored work is being done there is taken in the bishop's stride along with his other many and varied responsibilities."

As a direct result of the interview, and the foregoing letter, All Souls' church is going to save the cut for at least one of our Colored priests serving in the South, by making a contribution to the National Council of the necessary sum over and above the contribution of this parish for the missionary work of the Church last year. May I also add that

other neighboring clergy, with whom I have spoken, feel disposed to extend a similar help.
New York. (Rev.) ROLLIN DODD.

Benedictine Community

TO THE EDITOR: With the announcement of the opening of the house of the American Benedictine community at Valparaiso, Ind., (diocese of Northern Indiana) on April 15th, the Benedictine sponsoring committee wishes to again remind the friends of the new foundation of the importance of substantial backing for the community. A large expense is being incurred in bringing the professed fathers from Nashdom abbey and in settling them in their new home. The last number of *Benedicite* made an appeal for \$2,500.00. Some response has been made to that appeal, but far short of what is essential. Those who have not yet assisted in this matter are invited to send offerings for the fund to the Rev. Fr. Paul Severance, OSB, St. James' parish house, 5607 Whittier avenue, Cleveland, Ohio.

The sponsoring committee also invites those interested in receiving the quarterly leaflet, *Benedicite*, to send their names and addresses to the secretary, at the same address. Until April 15th all communications to Fr. Paul, to the secretary of the committee, and to *Benedicite* should be sent to that address.

(Rev.) VIVAN A. PETERSON, secretary,
Benedictine Sponsoring Committee.
Cleveland.

Support for Kuling School

TO THE EDITOR: Recent developments in China may well raise question in the minds of the friends of Kuling school for the children of missionaries in China as to the need for their continued support.

The situation is briefly this: The school closed more than a year ago. Mr. Allgood has meantime stayed in Kuling, rendering really heroic service to Chinese and foreigners alike. He has run the boys' dormitory as a hostel for Americans and other nationals, served the community in a score of different ways, cared for "wounded, destitute, distracted, dying refugees and soldiers . . . rescued a number of babies who had been thrown away . . . carried on a small school for the children of several Chinese families . . . also a little American school of eight children . . . provided the community with a valuable supply of milk . . ." etc.

On February 22d he with other foreigners left Kuling, and has since joined his family in Shanghai after 14 months' separation.

What the future holds in store we do not know. But we do know that now we must provide for Mr. Allgood and his family, for such care of the school property as may be possible, and prepare to meet whatever emergency next confronts us. If, as seems likely, it will for some time be unsafe to reopen the school, we shall probably have to incur the heavy expense of bringing the Allgood family back to this country.

These facts explain why we must beg those who have stood by so loyally and so long to continue their help.

MAY CARROLL, Secretary,
Board of Trustees, Kuling School.
New York.

The Living Church

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VOL. C

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No. 13

EDITORIALS AND COMMENTS

Do We Really Want Neutrality?

LET'S get back to basic definitions. Neutrality, according to our desk dictionary, is "the state of being neutral"; and neutral means "refraining from interference in a contest, belonging to neither of two contestants."

Apparently our governmental leaders, not only in Congress but in the State Department and even in the White House itself, have forgotten this simple and plain definition of neutrality. For Senator Key Pittman of Nevada, chairman of the Senate committee on foreign relations, has just introduced a bill for a new neutrality act with a statement calling attention to the injustice of refusing to export arms to a country with practically no munition factories, such as China; and the President is reported to have informed France and Britain that American munitions will be at their disposal in case of a European war if the present neutrality law can be amended.

Now Senator Pittman strikes a responsive cord in most Americans when he makes an appeal on behalf of China in her hour of invasion by Japan. Last year Senator Nye also appealed to a considerable body of American sentiment when he demanded revision of the neutrality law—largely his own creation—because of its alleged injustice to the Loyalist side in the Spanish civil war. President Roosevelt also makes a popular appeal when he plays upon the sympathy of this country with the more or less democratic powers in Europe as against the aggressive Nazi expansion.

But it should be clearly recognized that however attractive these appeals may be they cannot fairly be described by the word neutrality. Neutrality does not mean a sympathy with the underdog nor with the contestant that one believes to be in the right. Neutrality still means just what the dictionary says it means—refraining from interference in a contest, or the state of not belonging to either of two contestants.

Now if it is really the desire of the American people to join with France, Britain, and Soviet Russia in a "stop Hitler" bloc, let us do so frankly and openly without attempting to disguise our action under the false name of neutrality. Let us in that case repeal our neutrality law and enter into a real alliance with these powers that will have teeth in it and will

perhaps be effective in checking the aggressive elbowing process of Nazi Germany.

But is this what the American people really want? Sympathy they undoubtedly feel with those who have been and who may yet be the victims of Nazi expansion. But we think that the American people would hesitate for a long time before they would be willing to go to war to check the European dictators, so long as those dictators confine their activities to the Old World. Indeed, as Senator Clarke of Missouri pointed out last week, the choice is no longer one between democracy and dictatorship but between the kinds of dictators, since Soviet Russia is as much a dictatorship as Nazi Germany, and France has now delegated to her Premier dictatorial powers not unlike those in Fascist Italy. If war should come, therefore, it would rapidly resolve itself not into a war of democracy against dictatorship but one between totalitarian states headed by dictators, whether of the Right, the Left, or the Center.

FOR our part we have never recommended a policy of isolationism. After the World War THE LIVING CHURCH was one of the most vigorous advocates among the religious press for American participation in the League of Nations. We felt at that time and we still feel that with the wholehearted coöperation of this country the League of Nations might have been made a strong force for peace and a medium through which peaceful adjustments of national boundaries, minority problems, and the like might have been found, leading ultimately to the formation of a United States of Europe. But largely because of America's failure to continue the leadership within the League of Nations that she had exercised in its formation, the League became the plaything of European intrigues and gradually grew so impotent that it has been wholly discarded as a factor in settling major international disputes.

It is interesting to note how clearly THE LIVING CHURCH recognized, immediately after the close of the World War, that steps must be taken to rebuild Europe in such a way that the civilization-threatening crises that had devastated Europe every half-century or so would be eliminated, and it would

cease to be necessary to call upon the New World to redress the balance of the Old. "First of all," declared an editorial in our issue of December 7, 1918—less than a month after the Armistice, and while the cry for vengeance was rising on every side, "is our insistence that wars shall end. America is not going to make a practice of intervening to prevent the destruction of Europe. . . . We shall not concur in a peace that leaves it possible for Napoleons and Wilhelms to arise and to run amuck again." But we did concur in just such a peace, and we are reaping the fruits of it today.

THE LIVING CHURCH recommends and urges a national policy of genuine neutrality in the present crisis, and in overseas affairs generally. The American people have no desire to be drawn into another foreign war in which the flower of American young manhood will be sent across the ocean to be sacrificed as pawns in a contest for European dominance. Americans will fight to the last ditch to defend our own shores or to prevent any overseas power from gaining a foothold in the western hemisphere; but we do not want to be drawn into the suicidal game of power-politics being played by the European nations.

If, therefore, we are to have a neutrality act at all, let it be one that really will help America stay neutral and not a measure designed to aid one side or another in a foreign conflict, however much our sympathies may be with one of the contesting parties. Senator Pittman admits that his proposal would give an advantage to the Franco-British side so long as Britain controls the seas, and President Roosevelt, in his plea for modification of the neutrality law, tacitly implies the same thing. Whatever else this may be, it is certainly not neutrality. One cannot make rules favoring one side in a contest or change the rules after the contest has begun and properly describe the procedure as neutrality.

Perhaps it would be best, if a real neutrality law cannot be designed, to repeal the Neutrality Act entirely. That would leave the President and Congress free to follow a genuine policy of neutrality if they desired to do so. Admittedly it would also permit them to take sides in a conflict if they wanted to do so; but our State Department seems to be doing a pretty thorough job of that at the present time in spite of the Neutrality Act.

Meanwhile, there is still pending in Congress a proposed constitutional amendment which would require a popular referendum before the United States could engage in any war except in the case of invasion or an attack on other countries in North or South America in violation of the Monroe Doctrine. This measure deserves more careful study and consideration than it has yet received. It may not be a panacea nor a certain guarantee against war; but it certainly seems to give a far greater assurance of genuine neutrality in a foreign war than either the present Neutrality Act or any revision of it that has yet been proposed.

In his recent Cincinnati address Canon Raven pleaded for American leadership in a sane, planned, economic reconstruction of Europe. Let us by all means do everything in our power to make this possible through peaceful means. If the United States can exercise effective leadership in finding a peaceful solution of European difficulties, whether through a world conference or in some other way, by all means let us do so before it is too late. But if in spite of all that we can do war should break out in Europe, then let us look to our own fences and remain genuinely neutral. Only in that way will we be able to exercise a sane leadership in rebuilding a post-war world; for in modern warfare there is no longer a victor and a vanquished, but both sides are foredoomed to defeat.

In Memoriam

IT IS very fitting that the 10th anniversary of the death of Bishop Charles Henry Brent should be widely celebrated throughout the Christian world. It is natural that the Episcopal Church should celebrate the anniversary of one of its truly great bishops, not only in Western New York and in the Philippines, which were the scenes of his diocesan activities, but throughout the whole Church. It is equally appropriate that the Archbishop of Canterbury should honor his memory with a special message on behalf of the Church of England. And it is entirely fitting that the Eastern Orthodox, the Old Catholic Churches, and the Protestant world should take their part in memorial tributes to the first president of the World Conference on Faith and Order, both at his grave in Switzerland and elsewhere.

In a sense Bishop Brent may be said to have been the first truly ecumenical Bishop in modern Christendom. The delegates who gathered under his presidency at Lausanne in 1927 officially represented approximately four-sevenths of Christendom—more souls than have ever been under the leadership of any Pope or Patriarch—and attracted the interest and attention of the entire Christian world. Of course Bishop Brent did not exercise any jurisdiction over that vast throng of Christians nor even over the conference itself; but he did have the love and esteem of all the representatives there gathered, however diverse their backgrounds.

The American Episcopal Church may well be proud of its Bishop Brent. Despite the multiplicity of his activities he was first and foremost a Bishop of the Holy Catholic Church, and he never let his genuine passion for Christian unity overshadow his loyalty to the Catholic Faith. Therein is a lesson for all of us, for true Christian unity cannot be built on any foundation other than that of Jesus Christ and the Church that He founded.

Another great leader in the cause of Christian unity on a sound Catholic basis was our distinguished former associate editor, Dr. Frank Gavin. His memory, too, was honored last week in a joint Anglican-Orthodox service in New York, in which the Presiding Bishop of our Church and the primates of most of the Eastern Orthodox Churches in this country participated, on the first anniversary of his death.

On the anniversaries of their deaths we honor Charles Henry Brent and Frank Gavin because of their achievements in their earthly lives, and we salute them as our brethren in the Communion of Saints. May they rest in peace and may light perpetual shine upon them!

Through the Editor's Window

BEFORE Lent draws to a close, we must share with our readers this delightful story of an incident reported from a Westchester parish. It seems that there was a little snow on the eve of Ash Wednesday, and the sexton was concerned about the state of the sidewalks for the services in the morning. So when the telephone rang early in the morning, and a feminine voice inquired, "Are you going to distribute ashes this morning?" he instantly replied: "Oh, no, we use calcium chloride here." A gasp at the other end of the line made him realize that he was prescribing unduly harsh treatment of poor sinners.

ACKNOWLEDGMENTS

CHINA EMERGENCY FUND

I. A. S.	\$ 2.00
Mrs. T. L. Ringwalt	2.00

\$ 4.00

MISSIONARY SHORTAGE FUND

C. K. H.	\$10.00
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PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

God's Way of Salvation

PALM SUNDAY

APRIL 2D

TODAY and through Holy Week, the Church reads to us the narrative of the Passion; the intention is that we shall see the Passion in its stark reality, as it actually happened. The rest of the Holy Week service is concerned with the meaning of the story.

The interpretation of its meaning in today's *Collect* and *Epistle* begins with the eternal love of God: "Almighty God, who of Thy tender love towards mankind hast sent Thy Son our Saviour Jesus Christ to take upon Him our flesh"; "who being in the form of God" (being true God) "thought it not robbery" (counted it not as a prize to be grasped at) to be on an equality with God in heavenly glory, but took on Him the form of a servant, and was made man, and humbled himself to share our weakness and suffering, even to the death of crucifixion.

Therefore, since the Cross is God's way of victory, God has given to the Crucified the Name that is above every name, that at the Name of Jesus every knee should bow.

Therefore, also we men, for whose sake He became man and suffered, are called to "follow the example of His great humility," and so to be partakers of His Passion that we may share in the glory of His Resurrection.

For this is God's way of salvation, and there is no other.

The Divine Warrior

MONDAY BEFORE EASTER

APRIL 3D

IN THE *Lesson* read in place of an *Epistle*, from Isaiah, we have a picture of the Divine Warrior. But to each point in the Old Testament passage there is something to be added; for the strength of Jesus the Son of God is made perfect in weakness.

He comes "travelling in the greatness of His strength" (but also falling through exhaustion on the way of Calvary). He is "red in His apparel," having "trodden the winepress alone," "treading the enemies in anger" (but while He condemns their sin He prays, "Father, forgive them") and "their blood is sprinkled on His raiment" (but no; it is His own blood, for He is bearing their sins); "the day of vengeance is in His heart" (yes, the judgment on sin, but the pardon of the sinners). "And He wondered that there was none to uphold" (that not only the heathen soldiers and Pilate are against Him, but the leaders of His own Israel, and His own Judas, and also His own Peter). "Therefore, His own arm brought salvation" (for while we were yet sinners Christ died for us).

Grant therefore, O Lord, "that we, walking in the way of the Cross, may find it none other than the way of life and peace."

The Divine Sufferer

TUESDAY BEFORE EASTER

APRIL 4TH

YESTERDAY we saw Him as the Divine Warrior. Today, in the *Lesson* from Isaiah, we are shown the passiveness of the Passion, the patience of the "Servant of the Lord." In the Passion there is nothing for our Lord to do, but only to

"give His back to the smiters," and "not to hide His face from shame and spitting." But He knows that evil has not the last word: "The Lord God will help me, therefore shall I not be confounded."

So far we have the prophet's poem about the "Servant of the Lord." The last few sentences are a kind of comment upon it. "Who is among you that feareth the Lord, that obeyeth the voice of His Servant?" There is a message in the sufferings of the Lord's Servant for all who "walk in darkness and have no light," for all who are in long-continued sickness, or unemployment, or oppression at the hands of others, or spiritual desolation. Christ has endured all for us; we must endure in faith and hope, "taking joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed."

The Sacrifice for Sin

WEDNESDAY BEFORE EASTER

APRIL 5TH

TODAY we pray that we may meditate with joy upon those mighty acts of God, whereby He has given to us life and immortality. The *Epistle*, like that for Lent V, of which it is the continuation, shows us our Lord's death as the One Sacrifice. As the Old Covenant (Testament) was ratified by sacrifice, so is the New. The words at the institution of the Old Covenant on Sinai, "This is the blood of the Covenant, which God hath enjoined unto you," are echoed by our Lord at the Last Supper: "This is My blood of the New Covenant." For "without shedding of blood there is no remission" of sins. But for the real taking away of sins a better sacrifice was needed than the blood of calves and goats; it must be the self-offering of Christ, who is entered "into heaven itself, now to appear before the face of God for us." See also the *Epistle* for Good Friday.

The Sacrament of the Sacrifice

MAUNDY THURSDAY

APRIL 6TH

TODAY we are present in spirit at the Last Supper. Our Lord at the Last Supper is looking forward through His Passion to His Easter; between this ritual act and the glory on which He will enter, lies the horror of the Crucifixion. The disciples with whom He celebrates it will not again be reunited with Him visibly present, till they eat and drink with Him in His everlasting kingdom; in the meantime they likewise will have the way of the Cross to tread, throughout their earthly life. So it is for us; the Maundy Thursday Eucharist united us in fellowship with our Lord and with His Saints and with one another, under the shadow of the Cross, looking forward through the conflicts and sufferings of this world, and our own deaths, to the eternal Easter.

The *alternative Gospel* shows us another aspect of the Last Supper: our Lord washes the disciples' feet. To St. Peter it is a trial of humility, to have his feet washed by his Lord and Master; we are always more willing to serve others than to acknowledge our own need of help. When he has accepted this, he rushes to the other extreme, and asks for his hands and head to be washed also. But no: he has been bathed,

(Continued on page 358)

Printing Versus Preaching

By the Rev. Howard Harper

Chairman, Association of Church Publications

ONE REASON for the meager supply and poor quality of diocesan publicity is that few of our diocesan authorities understand what publicity is or what it can accomplish. Most bishops and executive councils think of publicity in terms of a diocesan magazine which serves as the vehicle for an innocuous monthly bishop's letter, the announcement of such spaghetti suppers and silver teas as have been held in the diocese, and the presentation of the treasurer's constant headache. And having such an idea of publicity, they regard it as a luxury to be indulged in sparingly and only if the people for whom it is intended are willing to pay for it.

And they are generally right. Present efforts are just about as feeble and pointless as people suppose.

But that is not publicity, and the situation need not remain as it is. Real publicity is a creative force, not a futile luxury. Real publicity is an instrument for building which is probably better than any instrument we are now using. In our attempt to build a better world we now rely mostly on the spoken word—either sermons or field department speeches—both largely hortatory in character. And because God's blessing is on our purpose, we are successful far beyond the quality of our effort.

But the printed word, properly handled, could make even more of a contribution. There is nothing essentially sacrosanct about an oral presentation of Christianity. In the days when preaching became the Church's medium of expression there was no printing, no journalism, no photoengraving. Speaking was the only way of presenting what you had to say. And the people of those days were much more ready than modern people are to listen.

Now we are in the 20th century, and we have 20th century facilities at hand. Our failure to recognize their value and to make use of them constitutes a voluntary limitation of our influence.

In the first place, as Christians we are out to do something about changing human behavior, which means changing basic human attitudes. And men's attitudes change only as new knowledge expands and clarifies their vision, not as someone

exhorts them. Exhortation may awaken a sense of duty. Only rarely does it impart a new spirit.

In the second place, as Christians we are out to show the world a program which will enlist allegiance and support.

And these two things can be accomplished by the printed word more effectively than by the spoken word, for the following reasons:

(1) It provides a more nearly complete distribution. Sermons and speeches reach only a few. Printing can be sent into the homes of all.

(2) It provides a uniform quality of presentation to all. Some speakers are good; some are poor. Sending your printed message to everyone in the diocese is like having your best preacher preach to all your people at once.

(3) It is better than having your best preacher preach to all at once, because it gives your message in permanent form, so that it can be read, marked, learned, and inwardly digested, and referred to at any time.

(4) It does not depend on the voluntary assembling of the people. It can go to them wherever they are. You do not have to wait for them to come and get it.

(5) It provides an opportunity to reach all your people as often and whenever you like.

(6) Because of its permanent form, its arrangement, and its use of pictures, it is more likely than preaching to be easily understood, and less likely to be misunderstood.

(7) Because of its complete distribution it allows you to build the present message on past ones. The preacher does not dare to assume that all his present hearers have heard what he said last Sunday. He who uses the medium of printing may safely presuppose a familiarity with his past material.

ALL THE foregoing, of course, takes for granted that what is sent out will be well done and will be of a kind to impart knowledge and inspire allegiance. Publicity is an art, and perhaps a science, too, and must be executed by persons who are trained in it. To turn out real diocesan publicity is quite possible, but it requires proper personnel and adequate finance. What is needed is that the dioceses invest in a publicity program, and forget the spaghetti suppers and bishops' diaries. One good man, provided with enough money to pay his way, could do wonders in almost any diocese you can name.

Such a program would pay for itself financially, except in dioceses where present methods have brought the people to the limit of their ability to give—if there are any such dioceses. One hundred dollars spent on a swing around the missions of the diocese, gathering stories and pictures of the Church at work, and presenting them *expertly* to the people, would result in more than \$100 increased giving on the "red side," because the people would know, as they had never known before, the reasons for their contributions.

And the value of the increase in loyalty and informed Churchmanship brought about by such an investment would be beyond our ability to measure.

Church and Art

THE CHURCH is better than its art, just as the Bible is better than its illustrators.

—Charles J. Connick.

EASE OF DESTRUCTION

WHO could scoop up clay
And into it breathe life,
And sculpture lines of love
With cold, metallic knife?

Who could mold from soil
A mind that comprehends
The Jupiter Symphony,
The sunlight Turner lends?

Who could bid the blind
To see, the lame to run,
Or give a father back
His dead and shattered son?

Or who could make from loam
Two lips that laughed and prayed?
But countless men make dust
Of countless men God made!

EARL BIGELOW BROWN.



Keep Faith With Dawn

By Edith M. Almedingen

ONE night I left London for the Midlands. It had begun drizzling when I left London, and by the time I got to Oxford, it was pouring in sheets. The stars were as though they had never been. All was inky blackness, washed down by an unceasing, angry downpour. The skies suggested a gigantic mountain torrent—that is, imagination so pictured them: they could not be seen.

It came to an end. The rain slackened off. From an inky abyss the sky grew uncertainly, timidly grey, riven here and there by a darker scarf of stubborn cloud. Gradually, those scarves grew paler and few in number. Soon they were mere shreds of cloudiness, riding across a decidedly clear sky. As I drove my car over the Cotswold Hills, the sky looked primrose, and the dawn came almost before one was aware of it. From primrose the sky turned first a shy opal, then a bolder pink, until, at last, the East rose up in triumph and flung its largess of silver and rose light all over the hills. So I stopped the car and sat still, wondering.

"Keep faith with dawn. . . ."

Now, there comes a night for nearly every soul when the mere idea of dawn seems almost preposterous, when the chains of the dark are so strong that it is impossible to imagine they could ever be riven asunder. So many souls pass through such reaches of night when the whisper of the last faint hope in the heart has ebbed away to cold ashes, when the sky of the soul looks like a starless waste, and the grief-smitten eyes of the soul look upon nothing save a black, impenetrable abyss. What of the dawn in such hours? What of the dawn when everything seems in very deed conquered by the darkness round the soul and within it? What of the dawn in those hours when we feel as though our hands had lost all their strength and their cunning and our hearts had been robbed of their last shred of iron courage? What of the dawn when the whole world we see and another we cannot see seem arrayed against us in deathless, ruthless enmity? What of the

dawn at those times when there does not seem to be anything left except to fold our useless, tired hands, close our eyes and let the cold inimical dark engulf us utterly? Because we are truly tired and the night has left us absolutely spent, we feel we just cannot go on battling with this darkness.

And we begin wondering whether anyone could possibly condemn us for refusing to continue our struggle against such odds, whether we would not be justified in just letting ourselves go.

"Keep faith with dawn. . . ."

AND to a Christian soul that dawn is our Lord. In such dark moments it is nothing but our faith in Him that can carry us through, lift us above the level of those dark reaches, make us remember the East in our hearts, make us cling to the consciousness that the "Light never kindled" is always near us, nearest of all through the dark watches of a bitter night.

In such moments, friends' sympathy, however deeply, generously, and warmly minted, can avail us nothing. We have truly come to the end of the pitiful tether. Our fellow-humans cannot help us there. He alone can—if we wish it.

Our Lord Himself set the example of the faith which can move mountains. Had He not possessed it Himself, the bitter night in the Garden in Gethsemane might have ended in failure. He went through it, and so can we. He came to His own dawn of matchless triumphs, and so can we.

A soul sustained by Him will not founder in darkness. It will cling to the knowledge that both darkness and light are alike to Him. It will not be made weak by the idea that because it is in the center of a dark abyss, the Beloved is far away. He is far nearer to it through those night watches. He knows—better than anyone else—how badly the shattered hope and the failing courage need His help. He is not

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Secular Schemes for Man's Redemption*

By the Rev. Wilford O. Cross

Rector, Church of the Good Shepherd, Norwood, Ohio

THESE recent times in which man's lack of faith in himself and despair of his own efforts have brought to him a new humility are promising days for the Christian apologetic if vigorously and fearlessly pushed. It is said that a good teacher can teach twice as much to students who have been out in the world and discovered by grim experience their own inadequacies as to those who usually are offered the privileges of education on a silver platter. And mankind is now very much in the position of the young doctor who has discovered in actual practice that he needs to review much of what he so lightly and superficially learned in the academy of medicine. History has taught man through blood, death, and starvation that he is inadequate to govern his own life without help, and that he cannot by his own will rid himself of lethal tendencies.

One after another the various faiths that put their trust in man's innate ability for infinite development are crumbling. For instance, those who in headier days enthusiastically hailed the development of democracy in the sphere of politics as the road to the salvation of mankind, have found that democracy bogs down because of human failure. Making the will of the majority prevail does not usher in a reign of prosperity and of peace. The cunning and avarice of the demagogue have betrayed the dream of the democratic theorist, and now an unwarranted despair of the democratic process has replaced an equally unwarranted dependence upon it.

Also, those who put their faith in popular education have witnessed its obvious failure to redeem the times. The very effort to make education popular, the effort, for instance, to make high school education universal in this country has reduced the curricula and methods of secondary education to simian chatter and games of hop scotch. Gearing down education to fit the lowest intelligence has succeeded in lowering intelligence rather than in developing it. Standards of textbooks, personal standards for teachers, and standards of academic learning have inevitably been reduced, while standards of pedagogy and technique of teaching have risen. The curriculum itself has ceased to be concerned with the old classical humanities and has degenerated into technological courses designed not to develop minds but to turn morons into white collar slaves.

By a series of subtle surrenders education has ceased even to pretend to be redemptive. No longer does man hope to advance by the road of education into the promised land of an ideal world. Education has become purely atomistic in its aims, and its guiding principle is that of teaching an individual how to adjust himself to the industrial order in which he lives. Pedagogy has abandoned "betterment" and has gone in for "trade" education. High schools are no longer academies of the humanities but polytechnical institutions. And even the colleges have reduced humane learning to a mere prerequisite for the professional school. In a world like ours, this change in policy and procedure is excellent shortview commonsense, but in making the change education has abandoned any dream that it is a redemptive social force.

Nor can much of a defense be made for the old theory of

salvation by raising the standard of living. There was some faith in this article of belief a decade ago. Men thought that as the material standard of human living was raised a kind of earthly paradise could be built out of large pay checks and full dinner pails. There was an American religion that centered about the two-car garage. The divinity of this religion was Mass Production and it was thought that, by producing enough things cheaply and paying high wages so that everyone who worked could buy, an industrial cycle could be set up that would assure justice and equable distribution to everyone and end the class struggle forever. Increasing technological unemployment, and the failure of real wages to make it possible for men to buy back what they produced, worked to destroy this earthly paradise of the assembly line.

There is to be said for these schools of thought that they were all humane and liberal. Democracy, education, and mass production are certainly not to be condemned as instruments in the achievement of social order. The fallacy behind all of them when presented as panaceas is that they are all based on a deep trust in man's goodness. None of them take for granted that man must be changed at the root of his nature. All assume that modern, atomistic, unredeemed man can lift himself by his bootstraps if only the bootstraps are provided. The difficulty is that man as he is cannot vote himself into paradise, or read himself into utopia, or work himself into a redeemed and reformed world. Democracy, education, and the full pay roll can do much, but they cannot do away with the lethal characteristic of human sin.

BUT newer theories of salvation are at large in the world, and these rather than the old liberal assumptions are the bitter rivals of Christianity. Communism and Fascism present themselves today as definite doctrines of social salvation that boast that they can redeem the times and bring order out of the confusions of our age. Different as they are in origin, purpose, history, and spirit, they at least have one undergirding doctrine in common. This doctrine may be called "the doctrine of the hive." For both Communism and Fascism seek to save mankind by destroying man. Admitting frankly that the *laissez faire* and atomistic and individualistic doctrines that arose out of the middle class revolution of the 18th and 19th centuries have brought to man only social failure and ineptitude, they would now save man by destroying his individuality. Destroying the atom they seek to redeem the molecule.

Totalitarianism, whether it takes the Communist form of setting up a super proletarian class, or the Fascist form of setting up a governing clique, works out always as a method of reducing the individual to an obedient and cooperative integer in the life of the State. Man has neither rights, liberties, nor value. Only the State matters, and only the State exists. The glory of man is the glory of his social group. The group absorbs his life as the organism of a human body absorbs the lives of its constituent cells.

Not only is totalitarianism prone to purges, pogroms, and liquidations because such systems have enemies and must destroy them, but it is committed to endless purging because it cannot allow deviation from its main direction. It must destroy individual liberty. It cannot allow freedom of speech

*This is the sixth article in a series of seven by Fr. Cross on the Christian doctrine of man. The concluding article, The Redemption of Man, will appear in next week's issue of THE LIVING CHURCH.

or press or thought. It cannot admit that any individual has a right to think or live or behave as he chooses. Man must be reduced to a common denominator, and must become a human robot answering like an automaton to the all-pervasive will of the State. Censorships, mass executions, the extermination of minorities, concentration camps, secret police, and government by merciless force, are not accidents of the totalitarian system which are to be sloughed off when it becomes firm in the saddle. They are the permanent means of achieving a totalitarianism of mind and heart and will. Man as an individual must be absorbed by mankind the social group.

TOTALITARIANISM, then, whether it be of the Fascist or Communist stripe, is instinctively opposed to the Christian philosophy of man. This religion of the State cannot admit either the dignity or the eternal value of the personality of man. So radically has totalitarianism reacted to the atomism of capitalistic democracy that it denies that man, the individual, has any value and seeks only to save the State. It sees that man has failed and in his place substitutes a deified and all-powerful social group that will integrate man in victorious achievement. Man as an individual is a worthless cipher, but the Proletarian Fatherland and the Empire of Blood and Race can remake the world by power. Thus a religion of force offers the extermination of personal and individual man as a means of obtaining salvation for corporate man. Man must stretch his limbs upon the bloody altar of the State and in the death of his individuality achieves the paradise of social victory. The new authoritarian State does not teach patriotism, but a mystical passion for self-immolation before the juggernaut of the social group.

Against all this, Christianity must assert that while individualism is a fallacious doctrine, "personalism" is the only basis for a full and rounded life for mankind. Man is social, and that social nature of his is important, but he is also a person, and that personality must not be invaded but given freedom, scope, and opportunity for the abundant life. Indeed, from the Christian point of view, the very business of the natural world, and of society, and of the spiritual order is to make the development of rich and free personalities possible in life. That is God's purpose for the world of matter and society. Capitalism has failed in this spiritual purpose, so far, because it has treated man purely as producer and consumer and has therefore violated his personality on the social and spiritual side. So also totalitarianism must fail because it emphasizes the social side of man at the expense of his spiritual vocation. Neither capitalism nor totalitarianism has allowed for the demands of the full nature of man.

A balanced society cannot be built either upon the gainful characteristic in man, that is upon "economic man," or upon the social side of man, that is the "coöperating man." Man does not live altogether in employment or in society. He is neither always at work nor always in politics. He is a person who cannot be reduced either to a mere tool of production or to an automaton in an ant-hill type of life. Salvation can come from neither the production line nor the concentration camp.

Furthermore, neither culture, art, nor religion can thrive, nor indeed live, within the totalitarian scheme. And the loss of these things is a dear price to pay for the victory of the State over its own enemies. The danger is imminent that this new pagan cult of the ant-hill will bring us to the brink of the ruin of all genuine humanity.

Redemption, both personal and social, must begin at the very roots of human nature. Man, because he is prone to sin,

is not good material for any scheme of social redemption that is simply based on a reorganization of society. Simply to turn society upside down and establish the proletariat on top does not do away with the central problem of human sin. Nor can sin be educated out of humanity. Nor, indeed, in spite of the value that adheres to the prophetic office, can sin be preached out of humanity. The lethal characteristics within man and society that destroy his culture and civilization and bring man to failure and despair are spiritual in their nature. Ours is not a war with materialism, nor a duel between idealism and sheer materialism. Ours is a struggle with everyday demoniac forces within ourselves and within society. The thought of the middle ages put its finger sharply upon the issue when it called certain sins "deadly sins," for sins of this nature crucify and destroy. Greed and hate are infinitely more deadly than bombs or poison gas, for these demoniac forces send bombs and gas down upon humanity.

WE COME back, then, in ages of despair like ours, to our Lord's own wisdom when He said, "Nevertheless ye must be born again." The answer to the ravager, to the lethal force of sin, is obviously grace. Only a humanity reborn and reshaped by the hand of God can build the world in His power and to His glory. The sacramental life, the life of devotion, when not shut up in itself, but sent forth as redemptive and reforming power into the world, alone can alter our common lot of failure and ineptitude. Once, in an age strikingly like ours, the Christian Church, driven of the Spirit, went forth from Pentecost to redeem a degenerate society by redeeming men. The same force, the same divine grace, the same creative charity of God, the same society of redemptive life, can again alter the face of the world and cut new paths through history for the advancement of mankind and the furtherance of the kingdom of God. The foolishness of the Cross is the dynamic wisdom of every age.

Keep Faith With Dawn

(Continued from Page 355)

the Lord of the easily assured, the complacent, the never-wounded people. He is the Master of those who are afraid and yet refuse to give up their trust in Him. He is the King of all sorrow-painted lives, and every human grief is held in His own scarred Hands like the jewel it is.

So let the soul keep her faith with dawn when the very idea of it suggests something like mockery. Let the soul continue keeping it when the very East is shrouded in somber clouds.

No truly Christian soul dares let go that faith. If we were to do that, our Lord's matchless example would avail us nothing. Dare we stop trusting Him—when without that trust the night would indeed overwhelm us?

"Keep faith with dawn" not through the smiling, easy, silken hours of noon-tide, not when the sky of your life is washed crimson and purple and golden in the glory of the setting sun, but when all those good are wiped off your very remembrance, when the health of the body fails you and your work in life disappoints you, when you feel as though you were just a round peg in a square hole. Keep faith with dawn in those moments, hold on to it with all your strength. It is so tremendously worth it because He is our Holy Pattern, and He showed us once and for all that nothing can stand between us and the Father of all, without whose will not a hair can be removed from anyone's head. . . .

Pray With the Church

(Continued from page 353)

he is regenerate; he cannot and does not need to start all over again; what he needs is absolution from his sins of infirmity, to cleanse him from the defilements he has contracted on the way.

The Saviour of the World

GOOD FRIDAY

APRIL 7TH

THERE is a liturgy for today, but no Communion. We read today, at Matins and at the altar service, the story of the Passion according to St. John. For the *Epistle* we meditate again (as on Lent V and Wednesday in Holy Week) on the One Sacrifice once offered; we are shown how, in place of the old "burnt-offerings and sacrifices for sin," in which a man offered an animal to God instead of himself, we have now the sacrifice that God really wanted, the offering up of Man himself in spiritual obedience: "Lo, I come to do Thy will, O God." And therefore, because this Sacrifice has been once for all offered and accepted, we have "boldness to enter into the holiest by the blood of Jesus, by a new and living way, through the Veil." At Easter we enter in. Today we must face the awful reality of the sin of mankind, which brought Him to the Cross.

Fittingly, therefore, Intercession has traditionally taken a large place in the Good Friday service; this is represented by the three *Collects* in the Prayer Book, which are acts of intercession for "this Thy family," for "all estates of men in Thy holy Church," and for "all who know Thee not as Thou art revealed in the Gospel of Thy Son." We are being invited to pray for all for whom Christ died. "I, if I be lifted up from the earth, will draw all men unto Me."

Death and Burial

EASTER EVEN

APRIL 8TH

THE *Gospel* for today tells how our Lord was buried. The *Collect* reminds us that we shall all die; and since the fact is certain, though the time is uncertain, we ought to face the fact now, and prepare ourselves for it. The *Epistle* likewise speaks of our Lord's death, and His descent into the place of the dead and His preaching "to the spirits in prison"; then it immediately passes to the thought of Baptism, just as the *Collect* also speaks of being "baptized into the death" of Christ.

For Baptism is a dying to sin, a dying to the old self-centered and sinful life, and a birth to a new and eternal life through rising again with Christ in His resurrection. For this reason in the ancient Church Easter Even, or rather the night before Easter Day, was the great time for Baptism.

Let us then prepare in stillness for our Easter Communion, confessing our sins, and committing to Christ our life and our hope.

COMMUNION

O LIFE invisible, we may not see Thee;
O Love surpassing, Thee we may not know.
Yet in the depths and heights our hearts perceive Thee
Silent and holy in the hour of prayer.
The deep rose of dawn precedes the day,
White mist floats inland soft as driven snow;
In the still calm of waiting shall our souls receive Thee.
Heavenly is Thy solitude: the heavenly rest is there.

HELEN HAWLEY.

BOOKS OF THE DAY

Edited by Elizabeth McCracken

The Latest Berdyaev Translation

SOLITUDE AND SOCIETY. By Nicholas Berdyaev. Scribners. Pp. 207. \$3.00.

PROFESSOR BERDYAEV is being translated into English at a positively alarming rate. Before we have time adequately to assimilate one of his books, another is announced; the result is that one may be tempted to give up in despair—and that would be a pity. There is no doubt at all that Berdyaev is among the greatest thinkers of our day. For proof of this the American reader should consult Professor Horton's invaluable chapter on him in *Contemporary Continental Theology*. Nor is there any doubt that we must become familiar with his work, and find a place for it in our general view of the world. One may hope, therefore, that a year or two will elapse before we are once more confronted with a profound and difficult work by the Russian philosopher; by that time, we may have gone farther in grasping his thought.

The present volume is on the dilemma of modern man, separated from his human brethren by an "unplumbed salt estranging sea" because spiritual contact has broken down with the collapse of a spiritual view of the world. Man is lonely, isolated, solitary; he cannot realize his urge to be in society in a world where his relationships are only superficial, mechanical, and economic. It is by deep union with God, life in the Christianized cosmos, a sharing in the God-manhood of our Lord (as Berdyaev would put it elsewhere), that this loneliness can be conquered. This will lift man out of mere temporality into life of eternal quality, whose essence is fellowship in love, binding God, man, and world into an enduring unity.

W. NORMAN PITTINGER.

Healing by Faith

MIRACLES OF FAITH. By John Maillard. Harpers. \$1.25.

MR. MAILLARD possesses the gift of healing. He possesses it, moreover, to so unquestioned an extent that he has gained the support of the British ministry of health. Therefore, it is only right that he should magnify his office; and no one can read this book without being very deeply moved and helped. He tells of marvelous things, but there is not the least reason to doubt that he tells only the simple truth. Let all this be acknowledged frankly and without reservation.

But he goes beyond his experiences into a theory with which sharp issue must be taken, that all physical ills are contrary to the will of God and that they never subserve a good purpose. Here he forgets, for instance, St. Paul's thorn in the flesh. No man ever had greater faith, but despite his repeated prayer for its removal, Christ's only answer was "My grace is sufficient for thee"; and St. Paul saw that this messenger of Satan was permitted for a needful end. It is wholly true—it has been far too much forgotten—that God wills that faith may be effectual in the relief of disease. But faith may be equally effectual in bearing disease to God's glory—a truth which Mr. Maillard ignores, but one which every priest must learn to recognize.

B. S. E.

A Courageous Declaration of a Living Faith

THE RIGHT TO BELIEVE. By J. S. Whale. Scribners. Pp. 132. \$1.25.

DR. WHALE is the president of Cheshunt college in Cambridge, England. Invited by the British broadcasting corporation to give a series of addresses on the Christian faith, he chose to present not an apologetic for the faith but an incisive statement of its great affirmations in contrast to the negations, uncertainties, and questionings of our age. The result is a book which really merits the epithet *challenging*. The lecturer shirked none of the problems—he is especially good in looking squarely at sin, evil, suffering. Here is no easy optimism, but a courageous declaration of a living faith in a time when men's hearts are failing them for fear.

W. NORMAN PITTINGER.

NEWS OF THE CHURCH

Fr. Paul Severance Is to Head Missions

Bishop Gray Has Appointed Him as
Priest in Charge of Stations in
Calumet District

ELKHART, IND.—The Rev. Paul Severance, OSB, has been appointed by Bishop Gray of Northern Indiana as priest in charge of the missions in the Calumet district of the diocese, it was announced March 20th. The appointment is to take effect immediately following Easter.

Associated with him in his work will be other American members of the Order of St. Benedict. The work will be administered in the nature of an associate mission, under the supervision of Bishop Gray.

In making these plans, Bishop Gray had a conference with the Presiding Bishop, who expressed himself as thinking that this would be a good solution of the missionary problem of that industrial center of the nation. Bishop Bartlett also wrote that he liked the plan for work in the Calumet.

At present, Fr. Severance, with his associates, will live at Valparaiso and have charge of St. Andrew's mission there and of St. Stephen's mission at Hobart and St. Augustine's Colored mission at Gary. As opportunity arises they will spread out to establish mission stations at other points.

After several years of intensive training at Nashdom Abbey, about 20 miles from London, England, these men are prepared thoroughly for the establishment of the American Branch of Benedictines of the Anglican Communion. They live by the rule established by St. Benedict about 529 A.D.

Fr. Paul, who has been appointed by the Abbot of Nashdom as priest in charge of the American group, has rented a large house on the outskirts of Valparaiso. This will serve as a temporary monastery where all offices will be said and from where the work of the Missions will be directed. The members of the order will begin their active work on Low Sunday, April 16th.



HEADS BENEDICTINES

Under the leadership of Fr. Paul Severance, OSB, shown above, the American Benedictine community is to be settled at Valparaiso in the diocese of Northern Indiana.

Standing Committee of Louisiana Becomes Ecclesiastical Authority

NEW ORLEANS, LA.—The standing committee of the diocese of Louisiana on March 1st, according to Warren Kearny, secretary, became the ecclesiastical authority, Bishop Morris' resignation having become effective on that date.

All official communications now going to the diocese of Louisiana should be addressed to the Rev. Dr. W. S. Slack, president of the standing committee, 709 Louisiana building, New Orleans.

Church Responds to Threatened Shortage

Presiding Bishop Is Gratified by
Evidence That Clergy and Laity
Are Ready for Action

NEW YORK—"From one end of the country to the other the Church is responding valiantly to the threatened further tragic cuts in our missionary work," is the latest word from the Presiding Bishop on the Missionary Shortage Fund.

"I am gratified by many evidences," Bishop Tucker said, "that our clergy and lay people alike see the value of the long-range educational program of which the missionary shortage effort is a part. The Church is ready and eager for such a program.

"As for the \$300,000 shortage fund, I am hopeful that we shall obtain a large share of this. The question at the moment is whether the response in money and definite pledges will be sufficient by April 24th to justify the National Council in carrying on the work at its present level.

"We pray that it will."

Evidences of prompt and generous response were cited by Bishop Tucker. He observed that Grace church, Milbrook, N.Y., has pledged an additional \$1,000, and has already sent in \$250, and the diocese of Virginia has pledged an additional \$5,000 toward the missionary shortage fund.

Bishop Tucker is particularly gratified with the wholehearted way in which the Church is responding to his Call to Action,

Vestries of St. Paul's in Oakland, Calif., Suggest Response of \$1 a Communicant to Shortage Fund Drive

OAKLAND, CALIF.—An immediate response of \$1.00 a communicant to the Presiding Bishop's Call to Action was suggested by the vestry and auxiliary vestry of St. Paul's church. The suggestion was made in a telegram addressed to the Presiding Bishop and signed by the Rev. A. Ronald Merrix, rector.

St. Paul's vestrymen have already started to do their part in making up the missionary shortage fund by contributing \$1.00 each to a campaign fund that will later go to the National Council.

TEXT OF MESSAGE

The complete text of the telegram sent Bishop Tucker follows:

"St. Paul's vestries, Oakland, Calif., suggest immediate response of \$1.00 per communicant to your Call to Action. This amount from majority of million and half communicants would cover shortage and indicate determination to go forward. Vestrymen started deficiency campaign fund here by contributing \$1.00 each and authorizing a sec-

ond offering at Sunday services in Lent for similar gifts from others.

"To revitalize Church, save the democratic State, and our homes, propose further that plans be prepared for more thorough instruction of children and youth in what it means to live as Christians now for preservation of Christian democracy and civilization, securing best qualified persons as teachers, holding classes on weekdays and Sundays, providing assistance for parents and home training."

Connecticut Parish Uses Plan

NEW YORK—"To help towards the \$300,000 deficit, I pledge you \$52, which is one dollar from every communicant, man, woman and child, in my small parish," wrote the Rev. H. Baxter Liebler, rector of St. Saviour's church, Old Greenwich, Conn.

"This is to be turned in to me by Palm Sunday," he said, "and will be sent to you not later than the middle of Holy Week. . . . If every parish does this, you will get over a million dollars!"

Fr. Burton's Consecration Set for May 3d in Boston

BOSTON—The Rev. Spence Burton, SSJE, Suffragan Bishop-elect of Haiti, is to be consecrated at the Church of St. John the Evangelist, Boston, on May 3d. Bishop Johnson, retired, will be the preacher at the consecration service.

Fr. Burton was elected November 3, 1938, by the House of Bishops. He has resigned his office as superior of the Society of St. John the Evangelist, but will continue connected with the order.

Milwaukee's Response to Call Is Goal of \$2,700

MILWAUKEE—The diocese of Milwaukee, Bishop Ivins announced recently, is going to attempt to raise \$2,700, the amount of the proposed cut in the missionary appropriations to the district of Nevada. The decision was made in response to the Presiding Bishop's Call to Action.

Bishop Jenkins of Nevada has been speaking in the diocese of Milwaukee for the past several days. On March 26th he spoke at All Saints' cathedral here. In the evening of the same day he appeared at St. James' church.

he said. Responses pledging support have been received from virtually every diocese in the nation.

"I shall await eagerly," Bishop Tucker said, "the final reports from parishes and dioceses on the outcome of their efforts to raise the necessary funds."

The diocese of Albany, it was pointed out, is seeking an additional \$2,000. The missionary district of Arizona is seeking an additional \$1,000. The diocese of Arkansas is increasing its expectancy \$500 toward the shortage, "and we are shooting at \$750," said Bishop Mitchell. The diocese of California is taking an additional \$1,000.

Bishop Peabody, Coadjutor of Central New York, is seeking an additional \$8,000. The diocese of Pennsylvania has aggressive plans under way which are expected to bring in several thousand dollars additional. The diocese of New Jersey likewise is active and hopes to get an additional \$5,000.

DIocese-WIDE ENDEAVOR

In the diocese of Pittsburgh, Bishop Mann has taken the lead in a diocese-wide endeavor. A special offering on Whitsunday is one of the features of his program. Former Presiding Bishop Perry is heading an endeavor in Rhode Island which is expected to add several thousand dollars to the shortage fund. Bishop Reinheimer of Rochester has added \$2,000 to the 1939 expectancy to the National Council from his diocese.

In the diocese of Chicago, special efforts are to be made toward the prospective cut of the missionary district of Wyoming. Bishop Ziegler of Wyoming was formerly archdeacon of the diocese of Chicago.

Parishes in all parts of the country likewise are responding to the call. Personalized projects are being assigned to these as requests come in. Speaking of these projects, the Rev. Dr. Charles W. Sheerin, second vice-president of the National Council, pointed out that it is impossible to give a complete list of all the items involved in the proposed cuts. However, in each case where a parish requests a project, specific suggestions are being made. Dr. Sheerin asked especially that in writing for projects, parishes indicate some field of interest.

A few of the parishes which have asked for projects are, with the amounts covered: Christ church, Macon, Ga., \$200; St. John's church, Stamford, Conn., \$100; and Trinity church, Hartford, Conn., \$2,000.

St. John's church, Lancaster, Pa., has asked for the cuts of two nurses from the parish. The nurses are stationed in Shanghai, and the amount is \$240. The Church of the Ascension, New York, is taking over the threatened cut in the appropriation for Western North Carolina as a "special," particularly with relation to the work of the Appalachian school, Penland.

It is announced that St. Bartholomew's church, New York, is planning a special effort on behalf of the Indian work in South Dakota. The Church of the Good Shepherd, Corpus Christi, Tex., is taking an item of \$300. St. John's church, Washington, is accepting an additional \$500, and St. Mark's church, San Antonio, Tex., is taking a \$600 project.

AIDED DIOCESES HELP

Responding immediately to the call, eight aided dioceses have taken over the prospective cuts in their own work. This, according to Bishop Bartlett, secretary for Domestic Missions, is one of the most encouraging signs of the whole situation.

Speaking of the whole effort, Bishop Tucker said it is as yet too early to give any estimate of the amount in sight toward the \$300,000 fund. He did say, however, that he hoped before Easter to be able to inform the Church as to the outlook so far as the cuts are concerned.

The principle of making a special appeal to the Church if expectancies from dioceses fail to meet the budget was officially approved by the House of Bishops at its Houston, Tex., meeting in 1935.

Bishop Cook had informed the House that there would probably be a shortage in 1936, and asked that it advise the National Council as to a proper procedure, whereupon the House passed a resolution endorsing a shortage appeal, and said further that "as a continuing policy it endorses similar action, if a similar situation occurs in 1936 or thereafter, with the consent and coöperation of the bishops of the dioceses."

Gives Windows Anonymously

MOUNT HOLLY, N. J.—Through the generosity of an anonymous donor, St. Andrew's church, Mount Holly, has been given new stained glass windows for the entire church.

Margaret Hall Girls Give Quarter Each to Shortage

NEW YORK—Twenty-five cents each from 60 girl students and staff members at Margaret Hall, Versailles, Ky., Lexington diocesan school operated by the Order of St. Anne—that represents perhaps one of the finest gifts to the Missionary Shortage Fund yet to come in, according to Presiding Bishop Tucker.

Bishop Tucker received a check for \$15 from the head of the Guild of St. John the Divine at the school. An explanation said that the girls had heard about the prospective serious cut in missionary work and the suggestion that 25 cts. from each communicant would take care of the shortage. Every Episcopalian in the school made a contribution.

Pittsburgh Works Out Its Missionary Shortage Plan

PITTSBURGH—The Bishop and council have worked out a plan for this diocese to assume its proportionate share of the threatened deficit of the National Council. A special committee of at least five will soon be appointed by Bishop Mann to develop and carry out an educational campaign looking forward to the next Every Member Canvass and also to conduct a campaign culminating in a Whitsunday offering for the deficit.

An appeal will be made to every communicant in the diocese to share in this special offering.

Largest Pledge So Far to Missionary Shortage Fund is \$5 From Mountain Group

NEW YORK—Perhaps the largest pledge so far to the Missionary Shortage Fund is, in one sense of the word, a lone five dollars.

This particular \$5.00 is pledged by that little-known group of mixed Indian-Negro-Mountain White people associated with St. Paul's mission, Bear mountain, in the diocese of Southwestern Virginia.

Through a heavy rainstorm on a recent Sunday, 35 of these people came from long distances—two to ten miles—to attend church school and church service. At the close of the service they voted to help the Missionary Shortage Fund with an amount which not only seems large to them, but is very large when their poverty is considered.

St. Paul's mission is under the charge of the Rev. J. S. Welford, and Miss Isabel Wagner, United Thank Offering worker. The plant consists of a little wooden church building and a one-room school house, with a cottage for Miss Wagner. The school house belongs to the diocese, but the county provides a school teacher.

In the community there are about 500 of these people of mixed blood. They own no land, but live as tenant farmers, back from the roads, in the mountain coves. The mission provides the only social contact for them.

Union Program in Temple

BOSTON—Catholic, Protestant, and Jewish leaders shared the speaking program at the goodwill dinner of the brotherhood of Temple B'nai Moshe, Brighton, a suburb of Boston, on March 14th. The Very Rev. Philemon F. Sturges, dean of the Cathedral Church of St. Paul, was one of the speakers.

Memorial Chalice in Franklin, Pa.

FRANKLIN, PA.—A silver chalice and paten, highly wrought and jewelled, from Mowbray's, London, England, have been given to St. John's church here by Mrs. H. M. Search in memory of her husband. New linens, worked by St. Hilda Guild, New York, have been purchased to fit the larger sacred vessels.

5th Province Plans Student Conference

Delegates Expected From 25 to 30 Colleges and Universities When Group Gathers in Racine, Wis.

RACINE, WIS.—Delegates from 25 to 30 colleges and universities in the Fifth province will attend a conference to be held April 21st to 23d at DeKoven foundation here. Plans for the conference, to be held under the auspices of the college work department of the Fifth province, are now taking form.

The Rev. Herbert L. Miller, rector of Emmanuel memorial church, Champaign, Ill., and a member of the commission of the college work department of the province, will act as chaplain of the conference. Mr. Miller is chaplain of student work at the university of Illinois.

Bishop Sturtevant of Fond du Lac, episcopal advisor and member of the commission, will be on the faculty of the conference, together with the Rev. Alden D. Kelley, newly elected national head of the church's College Work; the Rev. E. S. White, rector of the Church of the Redeemer, Chicago, in charge of college work at the University of Chicago; Professor Robert V. Merrill of the department of Romance languages of the University of Chicago; and Dean John S. Millis, head of Lawrence college, Appleton.

Vital questions in Church work among students will be discussed, and problems of students in college and university today will be the basis for several of the addresses and discussions held during the three days.

John Battle, 328 Dempster street, Evanston, Ill., is making contacts with the various student groups in the province. Communications may be addressed to him.

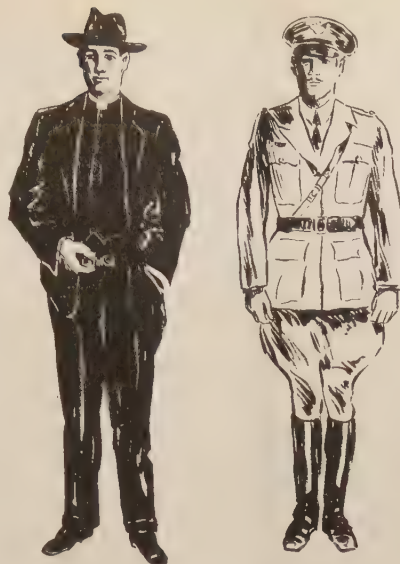
Fr. Burton Will Talk April 12th to Massachusetts Service League

BOSTON—The Rev. Spence Burton, SSJE, whose consecration as Suffragan Bishop of Haiti will occur on May 3d, will tell about his recent trip to China and Japan at the monthly meeting of the women's division of the Massachusetts Church service league, April 12th, in the crypt of the Cathedral Church of St. Paul here.

The date of the meeting has been changed from the third to the second Wednesday in April since April 19th is Patriots' day, the anniversary of the battles of Concord and Lexington, a holiday in Massachusetts.

Stone Church in Venice, Fla.

VENICE, FLA.—Work is now in progress here on the erection of a stone church for the members of St. Mark's mission. The building is being erected on ground recently donated for the purpose. Started a year ago by the men's club of Redeemer church, Sarasota, the mission has had rapid growth.



COST OF THEIR TRAINING

GTS SEEKS FUNDS

With this challenging cover picture, the General theological seminary's alumni bulletin presented in its February issue an appeal for \$40,000 to underwrite the seminary's annual deficit. Good Shepherd Sunday, April 23d, is being set aside by many GTS alumni to tell their congregations of the seminary's work.

Orthodox Service Honors Late Dr. Frank S. Gavin

NEW YORK—In recognition of his contributions to the cause of Christian reunion, a memorial service was held at the Church of St. Mary the Virgin March 21st for the Rev. Dr. Frank S. B. Gavin, who was professor of ecclesiastical history in General theological seminary, this city, and an associate editor of THE LIVING CHURCH. The service was according to the Eastern Orthodox rite, and was held under the auspices of the Orthodox and Anglican Fellowship. Dr. Gavin died March 20, 1938.

In the sanctuary was the Most Rev. Henry St. George Tucker, Presiding Bishop. Archbishops and bishops of the Eastern Orthodox Church who took part in the service included the Most Rev. Athenagoras, Archbishop of the Greek Church of North and South America; the Most Rev. Theophilos, Russian Orthodox Metropolitan of the United States and Canada; the Most Rev. Antony Bashir, Archbishop of the Syrian Church in the United States; the Rt. Rev. Bishop Bohdan of the Ukrainian Church in the United States; the Rt. Rev. Bishop Polycarp of the Rumanian Church in the United States. The Rt. Rev. Mampre Calfayan, Acting Prelate of the Armenian Church in the United States, and the Very Rev. R. Zawistowski of the Polish National Church in America also participated.

Miss Clark in Denver

DENVER, COLO.—Miss Cynthia Clark of New York was one of the chief speakers at the Colorado Christian youth conference which was held March 11th and 12th in Denver.

Honor Bishop Brent in Memorial Service

Commemoration of Life of Unity Leader Is Conducted in N. Y. by Presiding Bishop

NEW YORK—Led by the Most Rev. Henry St. George Tucker, Presiding Bishop, a service of commemoration of the late Rt. Rev. Charles Henry Brent, one time Bishop of the Philippines and later of Western New York, was held March 24th in the assembly hall of the United Charities building, New York. The service marked the 10th anniversary of Bishop Brent's death.

It was held in conjunction with the meeting of the executive committee of the Federal Council of Churches of Christ in America. The speakers were Dr. William Adams Brown, president of the Universal Christian Council for Life and Work, and Dr. J. Ross Stevenson, American chairman of the World Conference on Faith and Order.

The speakers were intimately associated with Bishop Brent in his long labors on behalf of Christian unity, and they spoke of the ways in which his contributions to the movements of which they are the respective representatives, led to the development of the present plan for the World Council of Churches.

As special guest of honor, the Bishop's sister, Miss Helen C. Brent, now of William Smith college, Geneva, N. Y., attended the service.

The Most Rev. and Rt. Hon. Dr. Cosmo Gordon Lang, Archbishop of Canterbury, sent from Lambeth palace, London, a special message through the Bishop Brent international memorial committee to this and other memorial meetings held throughout the United States and Canada. The Archbishop's message said that no one has a more affectionate or grateful memory of Bishop Brent than the Archbishop and no one appreciates more fully the great contribution which Bishop Brent made to the life of the Church in his day.

His Grace said that he would like to be associated with the memorial meetings in America, and to inform the meetings that "the Archbishop of Canterbury associates himself most cordially with their memories of Bishop Brent, and that he has an abiding sense of the value of the work which that great Bishop accomplished and of the spirit in which he did it. In this way the Archbishop of Canterbury is representing the Church of England and thinks he can best demonstrate his sympathy of what is being done to commemorate one of the greatest bishops of our time."

Bishop Littell in Massachusetts

BOSTON—Bishop Littell of Honolulu, during a short visit to Massachusetts, preached on the morning of March 12th in the Church of the Epiphany, Winchester, and addressed the Woman's Auxiliary of Grace church, Salem, on March 14th.

Bishop Jenkins on Marriage in Nevada

Points Out That Three-Day Notice Must Be Given; Parties Must Be Known to Priest

RENO, NEV.—Because of the increasing tendency of persons planning marriage to come to Nevada for the ceremony, and this often with a recently obtained divorce, Bishop Jenkins has issued a statement regarding the situation which has aroused wide-spread interest. He emphasizes strongly the fact that his clergy are not to marry total strangers.

The Bishop's statement follows:

"The number of people who come to Nevada to be married is very large. Among them are a good many of our Church folk who never seem to have heard of the requirements of the three-day notice to be given to the priest who is to officiate and of the preparation to be made by way of instruction, etc.

"It is our united purpose to observe these requirements in all cases, except when the couple brings a written request from their rector for one of our clergy to act for him.

"The clergy in Nevada do not under any circumstances marry total strangers, unbaptized people, or any who come without proper witnesses. The witnesses must know the applicants, and be known by the officiating priest.

"It is entirely necessary that these conditions be observed. Too frequently people who

Dean Carlisle Is Elected Head of See of Montreal

OTTAWA, CANADA.—The Very Rev. Arthur Carlisle was elected recently in a large synod by an overwhelming vote on the first ballot to the vacant see of Montreal, according to the *Canadian Churchman* of March 16th.

The Bishop-elect was in 1922 inducted as rector of Christ church cathedral and dean of Montreal.

are not known to the priest bear false witness respecting age and condition, etc.

"It is our observation that a considerable number of those who come for an easy marriage return for an equally easy divorce. A wider-spread knowledge of the Church's disciplinary requirements in this matter might help to stem the tide, at least among Church people, of those who make frivolous marriages, and later come on for misery-making divorces."

Dedicates R. Bowden Shepherd Hall

TRENTON, N. J.—Bishop Gardner of New Jersey recently dedicated the R. Bowden Shepherd hall of St. Matthias' church here. The parish hall was named in honor of the archdeacon emeritus, who was one of the organizers of the mission in 1925, in recognition of his interest and gifts to the church.

Archdeacon Shepherd, the Rev. Parker F. Auten, rector of the church, and the Ven. Robert B. Gribbon, archdeacon, assisted at the service.

Minnesota Coadjutor Dedicates Church

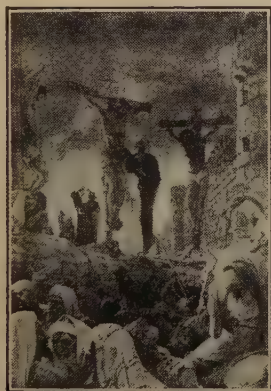
St. Stephen's \$70,000 Structure is Result of Mission Started in 1937 in Minneapolis

MINNEAPOLIS, MINN.—The new \$70,000 Church of St. Stephen the Martyr in Edina, residential district of Minneapolis, was dedicated on March 19th by Bishop Keeler, Coadjutor of Minnesota. The bishop also consecrated the altar and blessed memorials. The church was so crowded that many persons had to be turned away.

Bishop Keeler and the diocesan department of missions established St. Stephen's mission in 1937. The first service was held April 18th in the Edina school, the building which has been used up to the present. The Rev. Elliott D. Marston was placed in charge.

Forty persons attended the first morning service. There were 60 in the church school, and 80 at the second service of the morning. The parish now numbers 150 families, with more than 200 children in the Church school, 45 to 50 in the young people's fellowship group, and 50 to 75 in attendance at guild meetings.

St. Stephen's is the only large church in the rapidly growing Edina district, where many of the families are almost as new as the church itself.



The Good Friday Offering

for

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Authorized by General Convention, Directed by The National Council,
Commended by Woman's Auxiliary

A Message to the People of Our Church

All who have followed recent events in the Holy Land will understand that this is a period of the greatest difficulty for the conduct of the splendid enterprise of the Jerusalem and the East Mission and of our part in that work.

I trust that every member of our Church through the leadership of the clergy will be invited to show gratitude to the Lord Jesus Christ whose sacrifice for our sins we recall humbly on Good Friday, and that the result will be a generous offering for the support of this missionary enterprise.

HENRY ST. GEORGE TUCKER
Presiding Bishop

NOT LARGE OFFERINGS FROM SOME, BUT SOME OFFERING FROM EVERY ONE

Unless other arrangements have been made by the bishop of the diocese, checks should be made to the order of LEWIS B. FRANKLIN, marked for the "Good Friday Offering," and sent to him at the Church Missions House, 281 Fourth avenue, New York, N. Y. Gifts to this Offering are not credited on the quotas.

W. Michigan Scores Teachers' Oath Bill

Social Service Department Passes Resolutions Concerning Medical Care and Civil Service

GRAND RAPIDS, MICH.—Repeal of the Michigan law requiring teachers in schools and colleges to take an oath of allegiance to the United States was approved by the Western Michigan department of social service at its recent meeting, it was reported by the department chairman, the Rev. Dr. H. R. Higgins. The requirement of the law was called "an invidious discrimination against a particular class in the community" in a resolution adopted by the department.

Main business of the meeting was consideration of an extensive and thoroughgoing report by the committee on social legislation, of which Dr. Charles L. Dibble is chairman. Resolutions on civil service, prison wardenships, and medical care were adopted, in addition to one on teachers' oaths.

The text of some of the resolutions follows:

CIVIL SERVICE

"This department records its emphatic approval of the general system of civil service now in force in the state of Michigan. It recognizes that the present law may need amendment in certain particulars. These amendments, however, should be in the direction of strengthening the act rather than reducing it in scope and hindering its administration.

"We regret the attitude of hostility manifested by the legislative committee of investigation and we believe that its report is not based upon an impartial inquiry and does not fairly represent the way in which the present law has operated. Some of the specific abuses to which attention is called in that report, no doubt, existed; but we believe that they could be remedied by a more strict enforcement of the law as it stands.

"We believe that it would be unwise to withdraw from civil service any very large portion of the present classified employees, such as employees of schools and hospitals, and all employees of the class commonly designated as common labor.

"We believe that it would be unwise to permit department heads to designate as many heads of divisions as they may desire, thus leaving the door wide open for the withdrawal of large numbers of the administrative officers of the state from the protection of civil service.

OPPOSE REPEAL OF LAW

"We oppose the proposal to repeal altogether the present law and enact the law originally recommended by the Pollock commission. We believe the Pollock law to be in many ways superior to the present law. If this proposal, however, was motivated by a bona fide desire to return to the provisions recommended by the Pollock commission, that result could easily be achieved by amendment to the existing law. If, however, the existing law is repealed and the Pollock bill is enacted in its place, the result will be to withdraw the protection of the present civil service law from all employees of the state and will expose them to dismissal if they are not regarded by the political managers

as sufficiently enthusiastic in their support of the present administration. This is contrary to the entire spirit of the merit system.

"We direct that copies of this resolution be sent by the secretary of this department to the governor, to the chairmen of the committees of the senate and house on state affairs, and to each of the parishes of this diocese."

PRISON WARDENSHIPS

The department went on record urging that the prison wardenships be kept in the classified civil service and that partisan considerations should not determine the choice of warden. The department specifically mentioned the case of Garret Heyns, warden of Michigan reformatory at Ionia, whom the department declared to be highly qualified for the position he now occupies and urged that he be retained.

ON TEACHERS' OATHS

"This department approves the repeal of the law requiring teachers in schools and colleges to take an oath of allegiance. The requirement is, in our judgment, an invidious discrimination against a particular class in the community. We believe that it is unnecessary and that in so far as it may require teachers to agree in advance to support any war in which the United States might become engaged, it is an unjust violation of conscience. It necessarily prohibits the employment of citizens or subjects of any other country in our schools and colleges, thereby often excluding valuable instructors.

ON MEDICAL CARE

"We urge the enactment of the bills now before the legislature to permit the organization of mutual non-profit corporations for the hospitalization and medical care of subscribers on payment of an annual assessment. We also approved a pending bill to permit regular health and accident companies to extend their scope so as to cover the insurance of hospitalization and medical care for individuals and groups. We urge the enactment of all of these bills.

"We also approve the proposed bill to amend the law regarding physical examinations of persons intending marriage so as to make it possible to issue a license to wed to persons who may have a venereal disease, provided the same is certified by the examining physician not to be present in communicable form."

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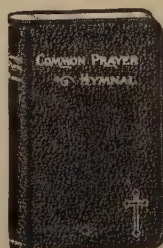


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Content of Our Teaching Is Theme of Conferences

BOSTON—The Content of Our Teaching is the subject of a series of diocesan conferences now being promoted by the commission on religious education in the province of New England. Such a conference was held recently in Rhode Island.

The Rev. Malcolm Taylor, general secretary of the first province, in a report presented at the annual meeting of the department of religious education of the diocese of Massachusetts, traced the growth of the educational idea in that department from the emphasis on the church school as a real school, though the broader conception with its emphasis on the devotional life, to the experience curriculum, thence to the primacy of a teacher's own faith and Christian character, and to the present emphasis of content and its spiritual application.

Adrian H. Onderdonk Resigns as Headmaster of St. James' School

BALTIMORE—Adrian H. Onderdonk, for 38 years headmaster of St. James' school, Washington county, recently submitted his resignation as headmaster to the trustees of the school. Mr. Onderdonk will remain on the faculty of the school as head of the Latin department.

James B. Drake, already a member of the faculty, was chosen as the new headmaster. He will take up his new duties at the end of the present season.

Guest of ETS

CAMBRIDGE, MASS.—The Rev. Kimber H. K. Den, of the district of Anking, who is in this country in behalf of China Relief, was the guest of Episcopal theological school, Cambridge, March 20th to 24th. Resident as graduate students in the same school are two members of the district of Shanghai, the Rev. Edmund Hsu and the Rev. Stephen C. Kuo, both of the city of Nanking.

South Florida Organs

ST. PETERSBURG, FLA.—Pipe organs have recently been installed in St. James' church, Ormond Beach, and in St. Bartholomew's church, St. Petersburg.

Noted English Priest Speaks in Cincinnati

Pleads for America's Emergence
Into World Leadership in Talk
to Peace League

CINCINNATI—Canon Charles E. Raven, noted English priest who is master of Christ college, Cambridge, and chaplain to King George VI, made a plea for America's emergence into world leadership in an address March 17th at a dinner meeting here of the Cincinnati peace league.

Canon Raven is in America under auspices of the Fellowship of Reconciliation. His itinerary includes a number of cities in the United States and Canada, where he will speak in the interests of international peace and good will before returning to England early in April. The Cincinnati meeting was one of a few in advance of his published schedule.

As chairman of the British fellowship, the speaker drew a large audience here, including many Cincinnati Churchmen. His subject was What Place Has a Gospel of Love in a Warring World?

Canon Raven declared that the leadership of America is almost the lone hope of breaking the vicious cycle through which the world is now moving, from one war through unjust peace, smoldering hate, aggression, violence, and on to another world war.

The speaker promptly explained, however, that he did not mean for America to preserve the peace by sustaining the "still strong imperialistic policies in Britain and France." Instead, he pleaded for American leadership in a sane, planned, economic reconstruction of Europe. At intervals there have been signs of such leadership, he said, referring to the new reciprocal tariff treaties.

AMERICA TOO MODEST

Characterizing American foreign policy as too "diffident" and "modest" to accomplish this destiny, Canon Raven said:

"You are so certain you are the greatest people in the world, that you are very hesitant to let us know that you think you are."

He advised against the exercise of the desired leadership of America until the new European crisis had either "set off the powder keg" or subsided.

Admitting that the present picture is gloomy, he said that collective security has collapsed as a means of preventing war, because the people of the world are not ready to uphold it. Appeasement can work, he explained, only if an internal collapse in Germany upsets its present political regime. He advocated the practice of a vigorous pacifism, with its emphasis on reconciliation of the differences between peoples, as the final alternative to a continuance of the vicious cycle of war.

Canon Raven was to open his scheduled itinerary at Durham, N.C., with later addresses in Washington, Philadelphia, New York, New Haven, Detroit, Chicago and Boston, and in Montreal and Toronto.



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Bishop Stewart Will Not Preach at Noon Services

CHICAGO—Bishop Stewart of Chicago has cancelled his Holy Week speaking engagements at the Lenten noonday services sponsored by the Church club of Chicago. It was announced that Bishop Johnson, retired, will speak in his stead.

This will be the first time in many years that Bishop Stewart has not appeared as the climax speaker for the series. He was tremendously disappointed at his inability to fill the engagement. He has, however, a heavy schedule of confirmations and other diocesan activities confronting him in the weeks just ahead, and it is feared that the strain of making the five Holy Week addresses would be too fatiguing.

NBC to Dramatize Events of First Holy Week in Series of Five Broadcasts in April

NEW YORK—The events of the first Holy Week, as seen through the eyes of a modern radio announcer, will be presented this year for the second time over NBC networks, in a series of five dramatizations called *The Living God*. The dramatizations, enacted by a Hollywood cast, will begin April 4th, and continue through April 8th.

The programs, broadcast by the national council of Roman Catholic men in coöperation with the National Broadcasting company, will be heard daily from 6 to 6:15 P.M., Eastern Standard time, over the NBC red network.

The dramatizations will present a roving announcer, interviewing passersby on the streets of New York. The announcer asks, "Who is Christ?" and suddenly he is transported, in time and space, to Jerusalem, where he witnesses the Lord's entry into that city. With his portable microphone he catches the voice, speaking the words recorded of Him in the gospels.

In following episodes, the announcer gives an eyewitness account of the Last Supper, the Betrayal, the Trial, the Scourging and Crowning with Thorns, the Crucifixion, the events attendant upon the Resurrection, and the Appearance on the road to Emmaus.

He also is able to pick up the voices of the Apostles, Mary Magdalene, Pontius Pilate, the two thieves, and all the other important participants in the great drama.

Having witnessed all the events of the first Holy Week, the announcer is whirled back to a humble church in 20th century New York, where he hears the priest pronouncing the words of consecration and realizes the identity between the scene before him and the one he observed at the Last Supper.

Boston Anglo-Catholic Library

BOSTON—An Anglo-Catholic library and reading room has been opened by the Rev. S. Whitney Hale, rector of the Church of the Advent, Boston, in what was the former schoolroom known as Hunnewell chapel. Fr. Hale intends to have this library restricted to religious books.

City-Wide Observance for Good Friday Is Planned by Citizens of Philadelphia

PHILADELPHIA (RNS)—Roman Catholics, Anglicans, and Protestants in Philadelphia will pause again this year to observe Good Friday under the leadership of the citizens' Good Friday committee.

As in past years, the committee will not work along denominational lines, but will emphasize attendance at the individual worshiper's own church. The city's transportation system, the Philadelphia rapid transit, will carry notices of the observance and will halt its trolleys, buses, subway, and elevated trains for one minute at 2:59 P.M. on Good Friday.

Approximately 50 radio talks will be given over the eight stations in this area. Business houses will be asked to close from 12 to 3 o'clock, and those unable to do so are asked to permit employees who so desire to attend church services at that time. Theaters will be asked to remain closed from 12 to 3. The lights in central city office buildings will be left burning in the form of a cross on the night of Good Friday and the evening before.

The citizen's Good Friday committee is approved by Cardinal Dougherty and Bishop Tait of Pennsylvania.

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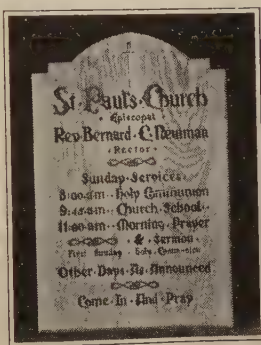
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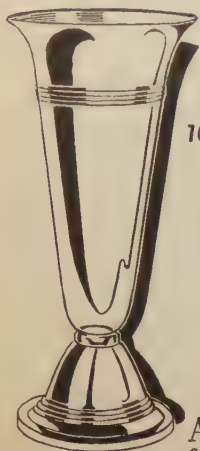
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GFS Undertaking to Create Scholarships

Seeking to Raise \$1,000 for Refugee Students; Pass Resolution on Neutrality Law Revision

NEW YORK—The members of the Girls' Friendly society, after having, through the executive council, passed resolutions on the persecution of the Jews and on revision of the neutrality law, are undertaking concrete action in an attempt to raise \$1,000 for student refugee scholarships, it was announced here March 15th.

In addition, the branches of the society are cooperating with their parishes in "friendly ways of showing their sympathy" with their refugee neighbors, both Jews and Christians.

The main topics for discussion at the national council meeting of the GFS, to be held in Providence, R. I., from June 23d to 30th, are Democracy and Freedom, Our Responsibility as World Christians, and The Girls' Friendly Society and the Church. Discussion of these topics is in line with the program of the society which has been stressing an understanding of some of the larger issues in the national and world scene as the basis for effective Christian leadership today.

Dr. William A. Eddy, president of Hobart and William Smith college, will set



THREE GENERATIONS

Bishop Graves (center) consecrated Bishop Mosher of the Philippines (left), who consecrated Bishop Wilner, Suffragan of the Philippines (right). Bishop Graves, retired Shanghai diocesan, was photographed with the Philippine bishops on a recent visit to Manila.

the keynote of the convention in the opening address on Democracy and Freedom, and Bishop Oldham of Albany will be the speaker on Our Responsibility as World Christians.

In addition there will also be discussions on the same subjects, "workshops" on crafts, singing, dramatics, and other activities in which GFS girls are interested, and special training conferences, as well as the usual business meetings and social activities.

At its recent meeting in this city the executive committee of the society endorsed the stand made by the executive board of the Woman's Auxiliary in regard to the persecution of Jews.

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Milwaukee Cathedral Art Exhibit Upholds Traditional Standards

MILWAUKEE—Spearhead of a movement to uphold traditional standards and principles of painting against "the wave of Communistic and modern art" which is believed to be destructive in character, an exhibit of paintings by well-known Wisconsin artists was held March 17th to 24th at All Saint's cathedral here.

Specimens of the work of at least three of the exhibitors—Dr. George New, noted etcher, A. L. Warner, religious and historical painter, and Mrs. Kathryn N. Wiest—have appeared in THE LIVING CHURCH, at various times.

Several hundred paintings, etchings, drawings, and examples of fine metalwork are on display in the cathedral guild hall. The total value of the exhibit is estimated to be more than \$20,000. A group of paintings by artists of the modernistic school is collected in one room, for purposes of contrast.

Leads Negro Youth Conference

DETROIT—The Rev. Malcolm G. Dade, who is missionary in charge of St. Cyprian's Colored mission here, was head of the planning committee and chairman of the older Negro boys' and girls' conference which opened March 17th in the auditorium of the Lucy Thurman branch of the YWCA.

Japanese Bomb Mission School for Second Time

NEW YORK—Through the courtesy of the Associated Press, the National Council was informed March 16th of the second bombing of the mission school at Ichang, Yangtze River city midway between Hankow and Chungking. It is reported that the buildings have been destroyed, but there is no report of casualties.

Projectiles were said to have been showered upon the property, despite a United States protest to Japanese authorities over the bombing of the mission on March 8th. The Japanese were said to have told the consular officials at Hankow that an official investigation of the bombing had been started, but that the American flag and markings on the school property were too small to be distinguished from the air. The Japanese acknowledged, however, that they had been told of the location of the property.

The mission at Ichang has but one foreign worker, Deaconess Elsie Riebe. The Rev. Nelson E. P. Liu is in charge.

"The Trojan Woman" Given In Boston Church as First of Three Religious Dramas

BOSTON—The Trojan Woman, a shortened form of the ancient Greek drama of Euripides, was given as the first of three presentations of the annual Emmanuel-Trinity religious drama, in Emmanuel church here on March 19th. Euripides' famous work is the acknowledged poignant peace play of all dramatic literature. In its point of view and interpretation, it is closely akin to the Christian thought about the facts of the Passion.

Emmanuel church under the tutelage of its rector, the Rev. Dr. Phillips E. Osgood, has the reputation of producing as fine religious drama as is to be found anywhere in the Church world today. Dr. Osgood is chairman of the Church's Commission on Religious Drama and a member of several interdenominational committees.

All of the expert performers gave their services as their voluntary contribution to the combined Lenten programs of Emmanuel and Trinity churches.

Church School Pupils Fight Fire

RANDOLPH, N. Y.—Grace church here was menaced by fire recently, the result of an overheated stove. Quick action on the part of a class in the church school saved the church. The children formed a fire unit, and extinguished the blaze with snow and water before it was necessary to call the fire department. The Rev. Eugene Chapman is in charge of Grace church.

Prepare Rectory at Toms River, N. J.

TOMS RIVER, N. J.—Work of remodeling an 1880 summer home overlooking Toms river as the rectory of Christ church here is under way.

Oldest Organist Plays at Oldest Service on Oldest Organ in Oldest Church

DETROIT—The oldest stone church in Michigan has another claim to venerableness in the person of Mrs. Frederique Bouthenot Leach, believed to be the oldest active organist in Detroit. In Mariners' church she plays on what is believed to be the oldest pipe organ in use in Michigan. Her music is for the oldest noon Lenten devotions in America, if not the entire world.

Since the regular organist, George Warren, is available only on Sundays, Mrs. Leach plays for the noonday services, and never misses one throughout the Lenten period, no matter what the weather, despite her 80 years. Her work at the noonday services for the last 10 years, and also as a substitute organist on an occasional Sunday for many years longer, is her way of carrying on a family tradition. As a little girl, she sang in the choir of Old Mariners' church with her mother.

Mrs. Leach has been a life-long member of Old Mariners' church, now the center of the diocesan social service work done at the Episcopal city mission. When the organ was being renovated about two months ago, some papers were found stuffed in one of the pipes, which revealed that the instrument was built by House and company, in Buffalo, apparently about November, 1849. The daily noon Lenten services were started on Ash Wednesday in February, 1879. Bishop Samuel S. Harris, then Bishop of Michigan, conducted them.

The Rev. George Backhurst, superintendent of the Episcopal city mission, and also in charge of Mariners' church, conducts the noonday services, assisted by the Rev. Dr. J. J. Preston, chaplain at Eloise hospital; the Rev. Herbert A. Wilson, chaplain for other local hospitals; and Capt. E. A. Lucas, chaplain for the juvenile court.

List Changes in Several General Convention Groups

NEW YORK—The following changes have been made in the commissions of General Convention, according to an announcement made on March 14th by the Rev. Franklin J. Clark, secretary:

Commission on Approaches to Unity, the Rev. Dr. Theodore O. Wedel in place of the Rev. Spence Burton, SSJE, Bishop-elect of Haiti; on Theological Education, Bishop Ivins of Milwaukee in place of Bishop Wilson of Eau Claire; on Appropriations in the Domestic Field, the Rev. Thomas N. Carruthers in place of Bishop McKinstry of Delaware; on Laymen's League, the Rev. Gardiner M. Day in place of Bishop McKinstry of Delaware.

The following named men are to be removed because of their election to the episcopate, but successors have not yet been named:

Commission on Marriage and Divorce, Bishop Kirchhoffer, Coadjutor of Indianapolis; Forward Movement, Bishop McKinstry of Delaware; and Committee on the State of the Church, Bishop McClelland of Easton.

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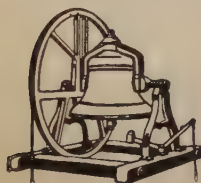
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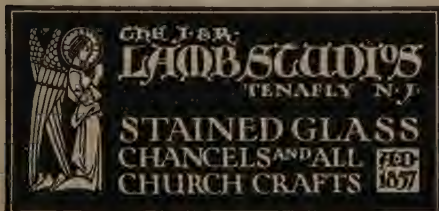
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Dr. Breed, 74, Dies in Cleveland Hospital

Was Rector of St. Paul's Church for 32 Years, Long President of Standing Committee

CLEVELAND—The Rev. Dr. Walter R. Breed, 74, for the past 32 years rector of St. Paul's church here, died on March 9th at Hanna House, Lakeside hospital, of pneumonia. He was for many years president of the standing committee of the diocese of Ohio.

Bishop Keeler, Coadjutor of Minnesota; Bishop Page of Michigan; the Rev. Messrs. Don Von Carey and Joseph Groves; the Very Rev. Dr. N. R. High Moor; and the Rev. Dr. Walter F. Tunks assisted Bishop Tucker of Ohio and Dr. Breed's curate, the Rev. V. D. Fortune, in the funeral service on March 13th.

Bishop Page was a classmate of Dr. Breed's in their seminary days, and the other men were formerly curates under Dr. Breed at St. Paul's. The members of the standing committee of the diocese of Ohio and the vestry of St. Paul's church were honorary pallbearers.

Dr. Breed became rector of St. Paul's on January 25, 1907. Until last week he had been continuously active there. He became ill just a week before his death.

He was born in Lynn, Mass., the grandson of the Rev. John T. Burrill, who was rector of the famed North church in Boston. In May, 1891, he was ordained. Before coming to Cleveland, he had been rector of Trinity church, Concord, Mass.; Christ church, Quincy, Mass.; and St. James' church, Lancaster, Pa.

MADE PILGRIMAGES TO ENGLAND

Almost every year since he became rector of St. Paul's, Dr. Breed had made a pilgrimage to England and Europe. He loved England, her customs, and her literature.

Dr. Breed was a graduate of Wesleyan university, Middletown, Conn. He attended Episcopal theological seminary, and received the honorary degree of Doctor of Divinity from Franklin and Marshall college.

In 1937, when Dr. Breed was celebrating his 30th anniversary in the parish, he recalled the advice of the famous Phillips Brooks, Bishop of Massachusetts. "He counseled me," said Dr. Breed, "to take long vacations and not to make my sermons too long, and I have tried to follow that advice." Dr. Breed never preached longer than 18 minutes.

Dr. Breed is survived by his widow and one son.

Building Committee Member

GAINESVILLE, FLA.—The Rev. Martin J. Bram, rector of Holy Cross church, Sanford, is representing South Florida on the building committee in charge of the new chapel at the University of Florida here. The dioceses of Florida and South Florida are working together in its erection.

NECROLOGY



May they rest
in peace.



A. DONALDSON ELLIS, PRIEST

NASHVILLE, TENN.—The Rev. A. Donaldson Ellis, rector of St. Ann's church here from 1927 to 1937, died in Plainview, Tex., on March 13th. He had been in failing health for the past two years, having had to retire from parochial work on that account.

Born in Ellisburg, Pa., December 4, 1881, he was educated at the Roxbury Latin school, Boston, at Boston University, and the University of Texas, where he received the degree of Bachelor of Arts.

Ordained deacon in 1910 and priest in 1911 by Bishop Kinsolving, he was successively rector of the Church of the Heavenly Rest, Abilene, Tex., St. Mark's parish, Beaumont, Tex., and Christ church, Tuscaloosa, Ala., before coming to St. Ann's. During his service in Tennessee he was a member of the standing committee and a deputy to the provincial synod.

Surviving are his widow, Mrs. Irene Clarkson Ellis; two sons, the Rev. Alfred Donaldson Ellis, priest in charge of St. Mark's mission, Plainview, with whom he had made his home since retirement, and Richard B. Ellis; a brother, and a sister.

After a prayer service in St. Mark's, Plainview, the body was brought to Nashville, where the burial office was said in St. Ann's church on March 15th by the Rev. Canon James R. Sharp, secretary of the diocese, assisted by the Rev. Bernard W. Hummel, rector of St. Ann's, and Bishop Dandridge, Coadjutor of Tennessee. Interment was in Spring Hill cemetery, Nashville.

CHARLES H. L. FORD, PRIEST

GLOVERSVILLE, N. Y.—The Rev. Charles Halsey Lindsley Ford, since 1932 rector of Trinity church here, died suddenly in New York on March 13th after a heart attack. Mr. Ford had held his usual Sunday services in Trinity the previous day. The burial service was from Trinity church, Bishop Oldham of Albany officiating, assisted by the Rev. J. A. Springsted, rector of St. John's church, Oneida, N. Y. Interment was in Cortland.

Mr. Ford was 51 years old. Early in February he had celebrated the 25th anniversary of his ordination to the priesthood. He is survived by his widow, the former Frances N. Alley.

Mr. Ford was graduated from St. Stephen's college in 1910 and from the General theological seminary in 1913. He was ordained to the diaconate in 1913 and to the priesthood in 1914, by the late Bishop Olmsted of Central New York. He served as curate in that diocese at Zion church, Windsor, and St. Luke's church, Harpersville, until 1915, and was rector of Grace church, Cortland, from 1915 to 1918.

Mr. Ford went into war service as a YMCA secretary at Camp Wadsworth,

S. C., and later was commissioned a chaplain in the U. S. army, serving as senior chaplain, coast defense, Boston, and in the fourth anti-aircraft sector, coast artillery corps, AEF. Returning from war service, Mr. Ford was chaplain at St. John's school, Manlius, until 1923, when he became principal of St. Faith's school, Saratoga Springs. He served there until he became rector at Gloversville.

He was a past commander of the Gloversville post, VFW, and had been chaplain of the American Legion of New York. He served in the diocese of Albany as head of the department of religious education for four years and was also a member of the provincial education commission.

Twenty of the diocesan clergy, including those residing in the rural deanery of the Mohawk, attended the burial service.

V. H. KALTENBACH, PRIEST

GALESBURG, ILL.—The Rev. Valentine Henry Kaltenbach, retired priest of the diocese of Springfield, died at St. Mary's hospital here on February 19th. He was 66 years old.

A graduate of Meadville theological school, Meadville, Pa., and Western theological seminary, Fr. Kaltenbach was ordained deacon in 1910 and priest in 1912 by Bishop Williams of Nebraska. He served missions in the diocese of Nebraska for the next eight years.

He then attended the graduate school of the University of Chicago and studied abroad. Later he was priest in charge of St. Barnabas' church, Havana, Ill., and Grace church, Galesburg. In 1928 he retired from the active ministry.

Burial was in East Linwood cemetery, Galesburg. The Rev. Edwin W. M. Johnson of Monmouth officiated.

LEE H. YOUNG, PRIEST

EUGENE, ORE.—The Rev. Lee Huntington Young, retired priest of the diocese of Montana, died here on March 7th. He was 69 years old.

Mr. Young was born in 1869, the son of the Rev. Charles Huntington Young and Emma Adams Sawyer Young. He received his degree of Bachelor of Arts in 1890 and Master of Arts in 1893 from Kenyon college. He also attended Bexley hall and Philadelphia divinity school. In 1893 he was ordained deacon, and the following year he became a priest.

His first wife was Jessie A. Hornbrook; his second wife, the former Juonita L. Thomas, survives him. He had four children.

He was a missionary at St. Barnabas' church, Dennison, Ohio, from 1893 to 1894, from where he went to St. Andrew's and St. Paul's churches, Wheeling, W. Va., remaining there four years. His next church was Grace in Chadron, Nebr. In 1904 he went to St. Mark's, Hastings, Nebr., remaining until 1916. He also served St. James' parish, Dillon, Nebr., and St. James' parish, Bozeman, Mont.

From 1909 to 1916 he was secretary of the district of Western Nebraska, and from 1910 to 1916 he served on the council

of advice. During this time he was examining chaplain, and later he was examining chaplain of the diocese of Montana. In 1910 he was a deputy to General Convention.

The funeral service was conducted in St. Mary's church, Eugene, and the burial was in Eugene.

MRS. JENNIE T. ADAMS

MT. VERNON, OHIO—Mrs. Jennie Tress Adams, 78, one of the oldest communicants of Harcourt parish, Gambier, died at Mercy hospital here on March 10th.

Born at Gambier, October 25, 1861, she had a wide acquaintance with the clergy who had attended college there. She was confirmed as a girl and was all her life active in Church work.

Although for 11 years she was unable to walk, she continued her interest in

Church affairs and contributed many articles made by her to be sold for the benefit of the Church. The funeral was held in the Church of the Holy Spirit, Gambier, the rector, the Rev. Thomas Barrett, and the Rev. Russell Francis of Fremont, Ohio, officiating.

BENJAMIN W. TRELEASE

KANSAS CITY, Mo.—Benjamin Walker Trelease, 15-year-old son of the Rev. and Mrs. Richard M. Trelease, died on March 12th at St. Luke's hospital here. His father is rector of St. Paul's church.

The boy had not been in good health for the past two years and had been forced to give up his studies in high school. Since December his condition grew markedly worse, and he had spent most of the time in bed. His condition became critical five days before his death.



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Ground Broken for New Building at St. Stephen's School, Manila

MANILA, P. I.—Ground was recently broken for the new building of St. Stephen's school for Chinese girls in Manila. It will be an L-shaped, two-story structure—cement first floor and frame construction above. Because of the increase of Chinese from the Amoy district, facilities for 600 pupils have been necessary. It is hoped to have the building ready for the beginning of the new school year in June.

The kindergarten children of St. Peter's will also be accommodated in the new edifice. The premises are across the street from St. Luke's hospital grounds, and daily services for the children are held in St. Luke's church.

Inaugurates Student Talks

LEXINGTON, VA.—The Rev. Thomas H. Wright, rector of the Robert E. Lee memorial church here, on March 5th, with the visit of Bishop Phillips of Southwestern Virginia, began a series of visits from men who are particularly gifted in speaking to college students. The church ministers to students of both Washington and Lee university and the Virginia military institute.

Hand-Carved Statue Given Church

CINCINNATI—A hand-carved statue of the Madonna and Child has been given to St. Simon's church, Woodlawn, Cincinnati. Plans for enshrining it are being made by the Rev. J. M. Burgess, priest in charge.

Rev. G. E. Shattuck to Conduct

Meditation Over WIXAL April 2d

BOSTON—The Rev. Gardner E. Shattuck of Trinity church in Boston will conduct the Sunday afternoon meditation on April 2d, at 5 P.M., EST, over non-commercial shortwave station WIXAL in Boston. This devotional service may be heard on two shortwave frequencies, 11.73 megacycles (25.6 meters) or 21.46 megacycles (14 meters).

On Sunday, April 9th, at 10 A.M., EST, on a frequency of 15.13 megacycles (19.8 meters) or 21.46 megacycles (14 meters) the service from Trinity church will be broadcast, with Rev. Dr. Arthur L. Kinsolving, as preacher, and music by the Trinity choir.



CLASSIFIED



ANNOUNCEMENTS

Died

THOMPSON, CALVIN "DICK" FORREST, dear friend of the Rev. Julian M. Bishop, entered into Life Eternal March 11, 1939, at Chicago, Ill.

Resolution

Whereas OUR HEAVENLY FATHER has called from his labors to the Communion of Saints, our true friend, wise counsellor, and beloved former rector, the Very Rev. G. C. F. Bratenahl,

Be it resolved that in his passing St. Alban's parish has suffered a severe and irreparable loss.

His high sense of loyalty to the Christian faith and particularly to our communion was ever present in his constant acts and sacrifices for its advancement. He was possessed of deep spirituality, great faith, unusual vision and administrative ability, and a zeal for missions which was paramount. Not only did he work early and late for the advancement of St. Alban's parish in its early days, but he also took upon himself the additional burdens of assisting Bishop Satterlee from the beginning of the Washington cathedral. No words could possibly express the sacrifices made by him in these endeavors, but the Supreme Architect of the Universe has without doubt placed his name on the sacred scroll of Master Builders.

May his faith in God, hope in immortality, and love for his fellow men be the inheritance which he leaves for future generations.

Be it further resolved that we extend to his beloved wife and children our heartfelt condolences in their bereavement at the loss of a devoted husband and loving father.

Be it further resolved that these resolutions which have been unanimously concurred in by the rector, assistant rector, wardens, and vestry be inscribed in the register of the parish, and published in the *Southern Churchman* and *THE LIVING CHURCH*, and that a copy be forwarded to his family.

Signed: EDWARD M. WEEKS, Chairman,
PETER BISSET,
PEYTON B. FLETCHER.

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Boys' Escort

COLLEGE PROFESSOR wishes free passage to Europe for escorting one or more boys on trip. Will share apartment with boys for summer if Munich is headquarters. Wishes to leave New York June 10th to 20th, return September 10th to 20th. Write Box K-347, THE LIVING CHURCH, Milwaukee, Wis.

Governess

YOUNG MARRIED woman (communicant Episcopal Church) wishes summer position as governess, housekeeper, or companion, preferably in Church family. Is pianist and well acquainted with German (studied music five years in Germany). Write Box K-348, THE LIVING CHURCH, Milwaukee, Wis.

QUIET DAY

QUIET DAY for men and women: Thursday, March 30th, St. Clement's church, Philadelphia. Mass at 9:30 A.M. Addresses at 10:30 A.M., 12 M., and 2 P.M. Conductor, the Rev. Alfred M. Smith. Reservation for lunch should be made with the SISTER-IN-CHARGE, 110 North Woodstock street.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BLACKFORD, REV. RANDOLPH F., formerly rector of St. James' Church, Leesburg, Fla. (S.F.); has accepted a call to St. John's Church, Homestead, Fla. (S.F.). The Rev. **FRANK A. SHORE**, retired, is supplying services temporarily in St. James' Church, Leesburg.

CARLETON, REV. RUSSELL S., formerly of St. Andrew's Church, Panama City, Fla. (S.F.); has accepted a call to Holy Trinity parish, Bartow, Fla. (S.F.), effective on Palm Sunday.

DONEGAN, REV. HAROLD H., formerly rector of St. Bartholomew's Church, White Plains, N. Y.; to be rector of St. John's Church, Farmington Ave. near Prospect Ave., Hartford, Conn. Effective April 24th.

EVANS, REV. RAY A., formerly rector of St. Alban's Church, Toledo, Ohio; is rector of Calvary Church, Sandusky, and of Christ Church, Huron, Ohio.

GRAHAM, REV. GORDON C., formerly of the diocese of Toronto (Canada); is rector of St. Saviour's Church, Maspeth, N. Y. (L.I.). Address, 57-45 57th Dr.

GRILEY, REV. EDWIN W., JR., formerly rector of St. Peter's Church, Manton, R. I.; to be rector of the Church of the Good Shepherd, Pawtucket, R. I., effective May 1st. Address, 490 Broadway.

GUNNELL, REV. CHARLES J., formerly rector of Christ Church, Albert Lea, Minn.; is rector of Christ Church, Waterloo, Iowa. Address, 610 E. 4th St.

MILLER, REV. HERSCHEL G., deacon of the diocese of Chicago, is in charge of St. Andrew's Church, Fort Scott, Kans., and not in charge of St. Peter's, Pittsburg, and St. John's Mission, Girard, Kans., as printed in THE LIVING CHURCH issue of March 15th.

SPEHR, REV. PETER E., formerly rector of Christ Church, Sidney, Nebr. (W.Neb.); to be rector of Trinity Church, Greeley, Colo., effective April 15th. Address, 1020 9th Ave.

STEWART, REV. WILLIAM W., formerly rector of St. Helena's Church, Boerne, Texas (W.T.); is rector of Trinity Church, Pharr, Texas (W.T.).

YOUNG, REV. THOMAS H., formerly rector of the House of Prayer, Tampa, Fla. (S.F.); is associate rector of Trinity parish, Miami, Fla. (S.F.).

ORDINATION

DEACON

SACRAMENTO—**REX A. BARRON** was ordained deacon by Bishop Porter of Sacramento in the Bishop's Chapel, March 16th. The candidate was presented by the Rev. Sumner D. Walters, and is in charge of the Church of Our Saviour, Placerville, Calif. The sermon was preached by the Rev. Arthur W. Farlander.

CALENDAR OF COMING EVENTS

APRIL

12. Convention of Louisiana, Alexandria, to elect Bishop; of Massachusetts, Boston; of Sacramento, Eureka, Calif.
- 18-19. Convention of Southern Ohio, Dayton.
19. Convention of Arkansas, Little Rock; of Indianapolis, Indianapolis, Ind.
- 19-20. Convocation of Western Nebraska, North Platte.
23. Convention of Oregon, Eugene.
- 23-25. Convocation of Spokane, Spokane, Wash.
25. Convention of South Florida, Sanford.
- 25-26. Convention of Kentucky, Louisville.
- 25-27. Convocation of Eastern Oregon, The Dalles.
- 28-29. Convocation of Salina, Salina, Kans.

CHURCH CALENDAR

MARCH

31. (Friday.)

APRIL

1. (Saturday.)
2. Sixth (Palm) Sunday in Lent.
6. Maundy Thursday.
7. Good Friday.
8. Easter Even.
9. Easter Day.
10. Easter Monday.
11. Easter Tuesday.
16. First Sunday after Easter.
23. Second Sunday after Easter.
25. St. Mark. (Tuesday.)
30. Third Sunday after Easter.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church

46 Que street, N. W.

Washington, D. C.

REV. A. J. DuBois, S.T.B., Rector

Sunday Masses, 7, 9:30, and 11 A.M.; Benediction, 8 P.M. Wednesdays, Stations of the Cross and Benediction, 8 P.M.

Daily Mass, 7 A.M. Second Mass, Thursday, 9:30. Intercessions, Friday, 8 P.M. Confession, Saturday, 7:30-8:30 P.M.

NEW YORK

St. Paul's Cathedral

Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M., and 5 P.M.

Weekdays: 8 A.M., 12:05 P.M.

Tuesdays: 10:30 A.M., Holy Communion; 11 A.M., Quiet Hour.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and sermon; 4, Evening Prayer and sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. G. P. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.

9:30 and 11:00 A.M., Church School.

11:00 A.M., Morning Service and sermon.

4:00 P.M., Evensong; Special Music.

Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.

Wednesdays and Holy Days: Holy Communion, 10 A.M. Daily (except Saturday) Noonday Service, 12:15-12:40 P.M.

Tampa, Fla., Brotherhood Turns

Out to Meet J. L. Houghteling

TAMPA, FLA.—Nearly the entire membership of the boys' and young men's chapters of the Brotherhood of St. Andrew, St. Andrew's church here, turned out on March 17th to meet their national president, James L. Houghteling, who was in the city on an official government trip.

St. Andrew's parish was represented by S. W. Trawick, senior warden, and Arthur Gibbons, secretary of the vestry. Director Morton O. Nace, arranged the meeting.

NEW YORK--Continued

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion;
9:30 A.M., Children's Service and Church School;
11:00 A.M., Morning Prayer and Sermon;
8:00 P.M., Choral Evensong and Sermon.

Holy Communion

8:00 A.M. Wednesdays;
12:00 M. Thursdays and Holy Days.

Church of St. Mary the Virgin, New York

46th street, between Sixth and Seventh avenues

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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 A.M. (High Mass).

Evensong, with Address and Benediction, 8 P.M.

Weekday Masses, 7, 8, and 9:30 A.M.

Confessions: Thursday, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

St. Thomas' Church, New York

Fifth avenue and West 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M.

Daily Services (except Saturday):

8:30 A.M., Holy Communion;
12:10 P.M., Noonday Service; 5:15 P.M., Evensong and Address
Thursdays, 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays, 3 P.M.).

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.

Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8.

Evensong, 5:30 daily.

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